

THE CHRISTIAN CENTURY

NO PEACE WAS EVER WON FROM FATE BY SUBTERFUGE OR AGREEMENTS. NO PEACE IS EVER IN STORE FOR ANY OF US. BUT THAT WHICH WE SHALL WIN BY VICTORY OVER SHAME OR SIN—VICTORY OVER THE SIN THAT OPPRESSES, AS WELL AS OVER THAT WHICH CORRUPTS.—JOHN RUSKIN.

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CHICAGO

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The Christian Century

Vol. XXV.

CHICAGO, ILL., DECEMBER 5, 1908

No. 49.

To All Friends of the Truth

We are going to make a most unusual request of our readers this week. We are going to ask all lovers of the Truth to co-operate with us in sending the Christian Century to every preacher in our brotherhood for the next six weeks. There are about five thousand of them who do not see the Century. They have no other source of information concerning the teachings of Professor Willett than the Christian Standard. The minds of multitudes have been poisoned and corrupted by the wanton misrepresentations of that paper.

J. H. Fillmore says: "I just received my Century for November 28. It is simply great. I doubt if there has ever been a single issue of any of our papers that measures up to this number in value. I hope it is going to all our preachers, and especially to those who, in the Standard, are protesting against Willett."

Now, the Century is not going to all our preachers. And according to the postal rules we are not allowed to send out as sample copies any such number as will be necessary to supply the paper to our preachers. But you who wish the brotherhood to become informed of the truth in the current controversy can send the paper to every minister among us.

You can send the paper to the preachers for the next six weeks.

\$100 sent to us will send the Century for six weeks to 1,000 preachers.

\$50 will send it to 500 preachers.

\$25 will send it to 250 preachers.

\$10 will send it to 100 preachers.

\$ 5 will send it to 50 preachers.

\$ 1 will send it to 10 preachers.

We believe many will feel that there is no more important missionary work to be done in the next six weeks than to tell the truth to the ministers of our own brotherhood who have been too long kept in ignorance of the facts which lie at the basis of our present grievous controversy.

If we are enabled to send the Christian Century to our ministers we will make a re-statement of the facts that have already been set forth in previous issues with much additional information. Professor Willett's Confession of Faith will be reproduced either in our columns or in tract form, and certain of the protests already printed will be reproduced together with many others that are coming in.

We believe our brotherhood is torn with strife because it has not been told the truth. We believe the tyranny of a newspaper is suppressing the consciences of many brethren. We believe no argument is necessary. Only the facts are necessary. But the facts must be put into the possession of the brethren. Every preacher should read the Christian Century for the next six weeks at least.

This is the moment to act. Let every one who is disposed to have a part in meeting this strategic opportunity send his gift to us at once. It will be acknowledged promptly in the Century unless instructed otherwise. If the response in the next few days warrants us we will proceed with the plan in our next issue. May God graciously use the gifts of his people in bringing lasting peace to our brotherhood.

Young Men and the Ministry

No one who watches the current of events in the church can fail to be impressed by the urgent need of more young men to enter the Christian ministry and devote themselves to this, the greatest work in the world. The need is imperative. Ministers are dropping out of the ranks and leaving gaps which must be filled. Their departure from the ministry may be through death or through a decline of power which makes it necessary for them to seek other types of work. But far beyond these common losses there is the need of young men to keep pace with the growing opportunities which our own country and the world at large offer for the extension of the kingdom. New cities are springing up in a day; old lands are opening to the approach of the Gospel. For all of these reasons a vastly growing number of young men is needed in the ministry.

In addition to these facts it is scarcely necessary to say that young men are required who are trained to guide the religious thinking of the people committed to their care, to meet the objections and arguments hostile to Christianity, to develop the teaching and training side of the work of the church, and to lay foundations for new enterprises in Christian activity. Our cities are absorbing foreign populations which must be evangelized. Country churches are declining and disappearing. Social questions are pressing for consideration. National interests require new and larger interpretations of Christian truth; and far beyond, on the frontiers of Christian lands, there lies a great non-Christian world waiting for something, it scarcely knows what, to guide it to self-realization and power.

In the face of these urgent and imperious needs, why do not more young men enlist in the ministry? The call for service is by no means being met at the present time. While the number of students in theological seminaries and divinity schools has increased during the past few years and the critical situation which confronted several of the churches only a short time ago has in a measure passed, the need is still very urgent and the question arises why the supply is so inadequate.

There are many answers which may be given. Many young men are not quite sure that they wish to devote themselves to the proclamation of truths regarding which their own convictions are not quite mature or stable. Others are hindered from the ministry because they are fearful that in a time of transition the conservative elements in the church will hinder their liberty of thought and their opportunity for service. Then too the courses of study offered in institutions of higher education are so fascinating that many students who at first are interested in preparing for the ministry are led to adopt other fields of study and activity. There is, besides, that recognition of the high moral standard required of a minister which dissuades conscientious young men, for fear they may not rise to the requirements of the sacred work. And, on the other hand, the number of ministerial failures, both intellectual and moral, alarms and disquiets not a few young men who would otherwise devote themselves to this work.

Perhaps the inadequate financial provision made for the ministry is a potent cause of insufficient numbers entering the field. It is one of the outstanding facts that ministers and teachers are among the most poorly paid of all the servants of the present social order. To this, in a measure, they consent by acknowledging that their work is not for reward, but at the same time the community and especially the church owes to them such consideration as to relieve them entirely of this embarrassment. It cannot be doubted that the love of luxury and success keeps some men out of the ministry, but these are hardly worth considering, if they are to be permanently influenced by such motives. Perhaps the most

potent of all causes, however, is the neglect of parents to instruct their children regarding the nobility and desirability of the ministry as a life work. At the door of such parents there lies heavy responsibility.

Reflection upon these and other features of the problem of ministerial supply is suggested by a recent book written by Mr. John R. Mott, of the Young Men's Christian Association, entitled "The Future Leadership of the Church." Mr. Mott has held numerous conferences with the ministers of this and other lands regarding the urgency of the problem of ministerial supply, and he has placed at the disposal of those who are concerned regarding this theme an arsenal of facts and arguments which have been gathered in the course of his conferences.

It ought not to be too much to expect that every minister will preach, at least once in the year, on the ministry as a desirable and imperative work for some young men in his congregation; and that frequently in his public prayers this theme may receive due emphasis. In the preparation of such sermons, Mr. Mott's book will have very great value. In addition, we are glad to know that a series of pamphlets, written by some of the most eminent Christian teachers and preachers, has been prepared to assist in the same work.

Such titles as "The Claim of the Ministry on Strong Men," by Rev. George A. Gordon of Boston; "The Kind of Men for the Ministry," by Bishop McDowell; "The Minister as a Preacher," by Rev. Chas. E. Jefferson; and "The Preparation of the Modern Ministry," by President Moore, show something of the purpose and scope of these now accessible pamphlets.

The problem is not one of any single denomination, but is a part of the work of all the churches and especially in this period when Christian union is receiving so much attention, and the need of a ministry directing its efforts to this end is so clear.

*New York, Student Department Y. M. C. A. 1908; Pp. 193. \$1.00.

Heresies of Heresy-Hunters

It has been a matter of complaint with those who live by the vocation of hunting out heresy in our brotherhood, that the calling of heresy-hunting makes the hunter more odious in the public opinion than the victim. It is inquired by these individuals why the public so fails in the appreciation of their labors.

The reason the public has no admiration for the profession of heresy-hunting is that the heresy hunter is more of a heretic than is the object of the chase. There is not supine indifference in the public mind about religion. There is simply a feeling that a man who must smell out heresy in a brother, and call names, and excommunicate, is whistling to keep up his faith, very much like the small boy who would run away if he did not whistle when he ventures into dark corners. Calvin would not trust his doctrines to the judgement of his fellow-men but must needs put Servetus to death lest all men should become disciples of Servetus. If there is any doubt of the sincerity of Calvin in his inner consciousness it arises from his doubt whether his doctrines would be accepted without the death of Servetus. The vocation of heresy-hunter is odious, then, for the reason that it reveals a state of mind which has more hidden doubts chucked into the dark corners than the heretic ever dares to parade to the public view. For a doubter to accuse others of doubt when he himself has important doubts which he reveals in his very persecution, makes him unpopular. A prominent heresy-hunter once confessed, "we all have doubts enough to get kicked into prominence if we so desired." This was intended as a reflection on heretics. Instead it revealed the state of mind of those who would be orthodox in the public gaze.

Another heresy of the heresy-hunter is that new things must needs be wrong in the very nature of the case. He forgets that Jesus was a heretic to the Pharisees. Paul admitted, "after the way called heresy, worship I the God of my Fathers." Martin Luther and John Wesley were accounted dangerous heretics in their day. Alexander Campbell was generally maligned as a heretic. From the day of the Sermon on the Law until the day of his death, the most serious heresies were ascribed to him. History has shown that from Jesus, the Master Heretic, even unto our day, heresy may be but the name of new truth which is to bless the human race. Jesus was accustomed to say, "It was written by them of old time * * *"; but I say unto you * * *. He never spoke a single word that would indicate that he did not wish his disciples to enjoy this same liberty. Heresies of today, then, may be the truths of tomorrow, and the heresy-hunter of today may be called of those of tomorrow a false prophet.

Another common heresy of the heresy-hunter is to assume that the intellectual in religion is the most important. Holding correct doctrine becomes a test of fellowship while purity of life is referred to as "mere ethics." Men may be great theologians and yet not have as genuine an experience of real religion as some poor washerwoman who keeps her tryst with God in private devotion and public worship, and whose home has the sunshine of a ra-

diant faith. The washerwoman may not be able to state a single truth of theology, but far better than this she has experienced religion. The botanist who studies flowers from colored plates may have more technical knowledge but the housewife who cultivates real flowers gets closer to the realities.

The supreme heresy of the heresy-hunter, however, is in his practical denial of human brotherhood. A brother minister develops divergence in doctrine. Many years of educational preparation have unfitted the man for other things quite as much as it has fitted him for the work of preaching. His success in securing a pulpit from which to deliver his message depends upon his reputation. This reputation is even more delicate than that of a woman and suffers more from suspicion. Yet the heresy-hunter hesitates not to brand his brother and warns the churches not to employ him. Sometimes the heresy-hunter is so manifestly wrong about his facts that he must needs apologize. An apology, however, does not run down and overcome the original statement. Sometimes the statement of the heresy-hunter is technically true. But apart from other facts of the heretic's life this isolated fact is distorted out of its true proportions. If there has not been the falsehood of wrong statement, there has been the subtler and more injurious falsehood of untrue emphasis. Paul declared, "The greatest of these is love." A man may be a clanging cymbal of oratory, he may be a very marvel of credulity in receiving ancient doctrine, but if he fail in brotherhood he is nothing. The awfullest of all heresies from the Christian religion has been the heresy of an unbrotherly life.

If the heresy-hunter is genuine in his desire to overcome untruth, there is some advice in Holy Scripture which will be of great service. "And now I say unto you, refrain from these men and let them alone: for if this council or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

A Note from the Editors

To our host of friends who have sent to the Christian Century their congratulations on our recent issues we have not had time to respond. They will be good enough we are sure, to accept this general statement of our thanks as meant for each one of them personally. In undertaking the new work we considered it a most unhappy matter that we should have to launch at once into controversy. Our temper is not polemic. We do not mean to have an argumentative paper. We believe our people are wearied with debates. For ourselves we are not satisfied with our two months' issues from the standpoint of our ideal. But we have been compelled to meet a situation and we have striven to meet it bravely and candidly. We do not know what the end of the agitation will be but we mean to carry forward the good fight for liberty in such a spirit as will continue to us the good favor of the high-minded men and women who have so graciously praised our work.

The Divorce Problem

For twenty years there have been no federal statistics on the divorce problem. In a general way we have felt that the breaking up of homes was going on at an alarming rate, but no definitely tabulated facts were available. The past week, however, the new federal report on the subject has been made public. It contains facts that are startling enough. It is probable that in the United States more divorces are granted annually than in all the rest of the Christian world combined. Divorces have occurred the past twenty years in the ratio of one divorce to every thirteen marriages. The ratio of divorces to marriages has steadily grown and in no period have there been more divorces in proportion to marriages than in the last six years.

In 1870 the divorce rate was twenty-nine in a population of a hundred thousand married people. In 1905 it was eighty-two in the same population or nearly three times as many. If in a third of a century the rate has increased so greatly, it will be easy to calculate how long it will be until the person spending a whole life with one partner will be the curiosity and not the rule. This progressive polygamy will in the end have social consequences that are serious.

In the New Testament, Jesus plainly said that divorce had been allowed because of the hardness of men's hearts and not because it was ideal. His disciples said, as many a modern would say, "If the case of a man be so with his wife, it were better not to marry." We are not to interpret this biblical teaching in a legalistic way but we cannot say too strongly in our churches that divorce is frowned upon by the highest ideals of the race as they

find expression in the Holy Scripture and in the conscience of the best people today. Preaching on the biblical ideals of courtship and marriage could be done in a way that would not be sensational or facetious but helpful and spiritual.

We are in deep need of better divorce legislation. Easy divorce laws, the easiest in the world, have encouraged young couples to rush for court relief after their first quarrel. Easy divorce laws have made divorce respectable. In South Carolina there are no divorces granted and from that attitude our states range to the other extreme of the conditions in South Dakota. A national divorce law would unify legislation and make our home life more secure.

In the causes alleged as grounds of divorce the past twenty years, the leading one is desertion. Twice as many women have sought divorce as men and half of the men have sought divorce on this one ground. The cause we have thought the gospel of Matthew allowed is a relatively small part of the whole. In many cases these assertions were agreed to beforehand by the parties wishing the divorce so that the divorce would be possible. Thus, by agreement any couple may devise a way in some of our states to be separated and be married to new partners in two years or less.

In treating with the divorce problem, we should treat the problem and not the offending individuals. Some of the deepest tragedies of life are in connection with the break-up of home life, and no hasty judgment can do full justice. Our remedies should begin with the cultivation of healthy public sentiment and in the enactment of suitable legislation that will make it hard for people to divorce and remarry because of caprice.

When the Pastor Falls Down

This article is taken from our Presbyterian neighbor, The Interior. It is too good a lesson to be read only by our Presbyterian brethren, so we reproduce it for our readers. Being pastors ourselves, and keenly conscious of our oft falling down, this may look like begging for mercy. We might do worse than to frankly confess it!—Editors.

WHAT DO YOU DO IN YOUR CHURCH WHEN THE PREACHER FALLS DOWN?

No, this isn't any slur on the preacher. Being just one human man on a job big enough for a half-dozen superhumans, he's only too certain to fall down somewhere sooner or later. Asking what you mean to do in that case isn't slurring him; it's just insisting on your giving him the square deal that he's entitled to.

The popular way of meeting such a situation is to turn the preacher off and get another.

That might be fair if the pastor's job was just one plain job that one set of qualifications was sufficient for. Then when he failed in that one line, you'd be justified in saying it was all off—that he had missed his calling.

If a carpenter can't fit two boards together, he'd better go and heave coal; fitting boards is all there is to carpentering. So with most occupations; they are single, narrow lines.

But the business of being a preacher is different; it's about a hundred lines wrapped up into one man's task, and it's beyond any decent and reasonable human requirement to expect any one individual to come out with a hundred per cent success on all of them.

Just give a minute's clear and honest thought to what a variety of abilities a minister's position demands of him.

He needs to be a smooth, fluent orator. He ought to have not merely words but ideas too; he very decidedly needs to be a thinker. He needs a lot of book knowledge—theology, philosophy, history and the like—but it won't do for him to read books all the time; people won't stand for him unless he is also very much of a "mixer"—perfectly at home among men.

And of course the modern preacher should be an organizer—masterful as a general in fitting people into the places where they belong. He doesn't dare, however, to show a bit of a general's spirit of command; he's bound to manage people wholly by persuasiveness—which takes enormous persuasiveness. The preacher should be an acute, accurate, discreet business man—in order to keep the church "temporalities" out of tangle. And above all he must be a spiritually minded man, though at the same time it is highly important that he must not be a visionary; people won't listen to him if he is not practical.

Just see what a tremendous bundle of qualities you've got. You could make a lawyer, a politician, a business man, a teacher, a settlement worker, a popular lecturer, an author, a philosopher, a man-around-town, an ascetic, a military commander, all out of that combination, and have a lot of qualities left over to distribute along a whole line of occupations from family physician to church janitor.

Yet you're supposing that you've hired the whole combination in the pastor of your church, and are expecting to get the benefit of each of these various elements of strength—all out of one man.

But you won't; somewhere in the list you're due for a disappointment. If your minister's a great preacher it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If

he is a deep student, he may be awkward out among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him.

The question is, What are you going to do about it when you make the discovery? Follow the ordinary way and hint to the preacher that it's time for him to move on?

Well, you'll not better the matter that way. The next preacher will have his weakness too.

And you'll do a rank injustice to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked.

When a minister lacks honor, self-sacrifice, industry, or horse-sense—any one—he's not fit for anybody's pastorate.

But all other deficiencies than these are curable. Many of them the preacher himself should be able to cure. But all the shortcomings that the minister either can't or doesn't cure—these are up to his church to take care of.

Every church when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him.

If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in the knack of organization to turn in and line up the membership for effective results.

If the pastor seems to get tangled and befuddled when money matters are to be dealt with, then let men used to handling dollars step forward and get the money worry off the pastor's mind.

If the pastor is slow and timid about calling on strangers and diffident in meeting newcomers, let the folks that have easy social graces go in strong for friendly visiting and hand-shaking.

If the Sunday-school lags or the prayer meeting is dull, and the pastor doesn't seem to know what to do about it, let the congregation boom these features of work with their own effort.

If the pastor falls down on his preaching, it's harder for the church to fill in that defect—which, by the way, is reason enough why the pastor ought to try specially hard not to fall down there. But even poor pulpit work a live congregation can do a great deal to remedy.

They can listen hard; that will inspire the preacher. They can praise his best abilities; that will encourage to cultivate his most valuable gifts. They can lift detail matters off its shoulders; that will leave him more time for study. They can give him money for books and conventions; those will freshen him. And they can pray for him; God only knows what that will do.

Finally here's a rule for a going and growing church:

Count on your pastor's abilities as his chance; count on his inabilities as your chance.

A Letter and Five Facts in the Case

"FATHER FORGIVE THEM."

I have been much interested in the articles in *The Century* on the controversy with respect to Brother Willett, and I have also read most of the letters you have published on the same subject. In the main, I agree with all that has been said, with every inch of my being I sympathize with those who are pleading for liberty, but even liberty must not be used for an offence. This is good Apostolic doctrine.

A few years ago when Brother Willett was under fire for some things he had said, I very strongly defended his liberty in Christ to say the things he had said, and wrote an article entitled: "Shall Willett be damned?" in which article I emphatically declared that the fundamental principle of our religious movement was and is yet with those who understand the movement, the right of private judgment with respect to questions of opinion, and consequently I need not affirm my conviction that Brother Willett ought not to be judged in his religious character by certain opinions he may hold, whether these opinions be right or wrong. In some of these I certainly do not agree with him, but I claim for him the right to entertain them if he chooses to do so.

But as I have already intimated there is another side to this matter which needs to be considered. We may not always do the things we have a right to do. All things are lawful, but all things are not expedient, the Apostle says. Paul declares that he had the right to eat meat, but he would not eat meat while the world stands, if it caused his brother to stumble or grow weak. Now there are a large number of people who are stumbling at Brother Willett's alleged views with respect to Old Testament miracles and other things. Most of these brethren are unable to examine into the matter, and must, therefore, depend upon what others say his position is. Evidently he has been misrepresented in many things, and I cannot see where in he has offended in anything that involves his Christianity as this Christianity is taught by Christ and the Apostles. But, at the same time, since the question has arisen with respect to his taking part in the Centennial program, it seems to me that if he voluntarily declines to serve where he has been appointed, that is a matter which no one has to do with but himself. Granted that the demand made upon the Committee is an unreasonable one, and granted, still further, that the final decision of the Committee in refusing to take him off the program was right and even wise, at the same time, for the sake of the weak brethren, who imagine that Brother Willett is not worthy to occupy the place, it seems to me that he would do himself a great honor and save the cause from disgrace, if he took the matter in his own hands and absolutely and at once refused to serve on the program where he has been placed. While saying this, I protest against anybody else deciding the matter for him, either pro or con. He alone can relieve the situation from all embarrassment.

It is easy enough to say that we must not tolerate the obtrusive interference which has been injected into this matter. I certainly have no respect for it; but I do not have much respect for anything that I have to simply tolerate; still all the same, I am compelled to tolerate some things. While I have a right to eat meat or serve on any program I am placed by my brethren, I declare now that I will not do either if it will cause my brother to stumble or grow weak. Jesus undoubtedly had the very greatest reasons for objecting to the intolerant judgment passed upon him by those who cried out, "Crucify him, crucify him," but all the same he prayed, "Father forgive them, they know not what they do." This is my plea for those who are insisting upon this persecution of Brother Willett. Let us all pray, "Father forgive them, they know not what they do."

If the blame is laid at the door of the Christian Standard the prayer I have suggested is still apropos, provided we can believe that the writers in the Standard are in any degree sincere. For myself I do not doubt that they are, at least very many of them, and it is to meet their case that I would act as I have suggested, if I were in Brother Willett's place. I would absolutely refuse to serve on the program, and by doing so I believe I should conquer my enemies much more readily than if I fought them with fire. "Be not overcome with evil, but overcome evil with good" is good philosophy as well as good religion.

Columbia, Mo.

W. T. Moore.

We gladly give especial place to Dr. Moore's communication this week. His judgment we respect as highly as that of any man in the brotherhood.

But we do not think Dr. Moore is fully informed of the facts in

the present controversy, for the position he urges Dr. Willett to take is precisely the one he has taken.

We wish to name five facts that should be known and kept in mind by every person interested in the current development.

1. The first fact is that the Centennial committee declined by a vote of eight to three to ask Dr. Willett to withdraw from the program.

2. The second fact is that a proposition was made to Dr. Willett that if he would withdraw the Christian Standard would pledge itself to cease its fight on the missionary societies and the remainder of the program. This proposition came to him through several members of the Centennial committee who had been authorized to make it.

3. The third fact is that immediately upon receiving this proposition Dr. Willett accepted it in good faith as the happiest solution of a situation, painful and embarrassing to him and fraught with menace to the sacred interests of the brotherhood.

4. The fourth fact is that an editor of the Christian Standard, J. A. Lord, upon receiving word of Dr. Willett's acceptance of the proposal, signed the pledge stipulated in the proposal.

5. The fifth fact is that later, from the Standard office came a telegram to the chairman of the Centennial committee repudiating the pledge signed by J. A. Lord.

For what reason should Professor Willett now resign, in the light of these five facts? For peace? What assurance has he or has any one that his resignation would stop the Christian Standard's attack? Does not the Standard's repudiation of Mr. Lord's pledge clearly imply that primarily it is not Dr. Willett's resignation it most wants, but some other object? The Standard has demanded and its protestants are demanding the resignation of others from the program besides Dr. Willett. What assurance has Dr. Willett that if he resigns the Standard will not simply pick the next man and make the fight on him? Braced as it will be by carrying the first trench it can continue the attack with greater assurance of complete victory.

The fact will become clear to our brotherhood sooner or later that the primary object of the Standard's attack is the missionary organization of the brotherhood, not merely this or that man on the program. Mr. Russell Errett does not want to be put in a position where he will be compelled heartily to support our missionary societies. Therefore his paper continues its debauch of misrepresentation concerning the teaching of Professor Willett.

The position taken by Dr. Willett is not based on merely technical considerations. He is not standing upon his "rights." It would be much easier for him to resign than to continue in his place. He lays himself open to the imputation of self-importance—a charge being already made in the Standard. He runs the risk of being held responsible for a depleted missionary treasury. It is a most grave and serious position in which he finds himself. The sense of its injustice is among the least painful of its elements.

Yet he cannot resign. The brethren who acted as middlemen in securing the pledge from J. A. Lord do not advise his resignation in the face of the Standard's repudiation of the pledge of one of its editors. A multitude of letters have come to our office protesting against Dr. Willett's withdrawal and urging that his cause is not his alone, but theirs and the whole brotherhood's. Some of these letters we printed in the nearly seven pages given to them last week. Many more are of a confidential nature, from men in the most representative positions in the brotherhood. They ask us not to publish them—probably because they wish not to draw the Standard's fire upon themselves.

From one we select these words "Your articles in the Century are like apples of gold in pictures of silver. If copies of the Century could be sent to every preacher it would soon accomplish a complete vindication. Misrepresentation and prejudice have made you the most misunderstood man in our ministry."

We cannot continue to give so great space to the publication of this correspondence and must withhold many times as many letters as we print. In view of the splendid expression of sentiment against Dr. Willett's withdrawal the Christian Century feels amply justified in its recent mild criticism of him for ever agreeing to make such a compact with the Christian Standard.

The Golden Mean

I have read with deep appreciation and much profit the articles recently published in "The Christian Century," by William Oeschger. The one entitled "A Church Irenic" I regard as especially good and notably timely. It is doubtful if there ever was a period in the history of the Disciples when writings of this character were more helpful and so necessary as now.

Surely there is always "A Golden Mean" to be found in everything. The injunction

of the Apostle Paul, "Let your moderation, or forbearance, or considerateness be known unto all men" is a much neglected scripture, these days.

Brother Oeschger's position is mine precisely. I acknowledge a large indebtedness both to President McGarvey and Professor Willett. Each has a message, a view, a personality that I need. I go to each for instruction and inspiration without accepting in entirety the conclusions of either. I am helped mightily by both. I am, therefore, of the "mediating school" as the lovable

Oeschger would put it. I esteem my brethren as beloved in the Lord—all of them who are striking after Christ-likeness and nothing so grieves me or makes my heart to ache more than to see "Our Israel" distraught and disrupted as it seems to be these latter days.

I am minded to close with this sentence from Van Dyke: "What we men in the ministry need is not so much an answer to our doubts as more nourishment for our faith."

Edgar DeWitt Jones.

First Church, Bloomington, Ill.

The Brethren Continue to Speak

Our issue of last week with its six pages of protests against Dr. Willett's withdrawal from the Centennial program went forth from our presses with mixed feelings of apology and satisfaction. Apology for utilizing so much space in treating of the current controversy, and satisfaction at the number and quality of communications sent to us from men and women of light and leading in our brotherhood. The issue between Christ and creed was never more clearly drawn. Our correspondents appeal to the fathers with confidence that the forcing of Dr. Willett from the Centennial program would be the giving up of the basic principles upon which our reformation is builded.

While Prof. Willett still holds the position he took some weeks ago—agreeing to withdraw from the program if the Christian Standard will cease its warfare upon the program and its attack upon the missionary societies—yet he has been made to feel that his cause is not his alone, but that of a host of brethren whose Christian liberty would be jeopardized by his withdrawal. In this feeling he is reassured by the correspondence now pouring in. If the many other interests of our paper could afford to be crowded out, we would print this week an edition made up solely of the letters of protest that have been received.

But we are not interested simply in the amount of space covered nor in the number of letters we could print. We are interested only in getting the principle of liberty stated and in giving voice to the outraged sentiments of our brethren.

My Dear Brother: Greetings and congratulations! You have made a great fight, and will win it. It is not a contest for personal advantage, but for truth and liberty, for light and progress.

I am anxious for but one thing. It is the feeling that you may become too sensitive over what may appear to some to be a self-seeking desire on your own part. I am sorry you consented for one moment to withdraw, even for so worthy a purpose as the shielding of our material interests. Of what value are they to a people who have lost their liberties, their vision, their prophetic purpose? If I may say it, the committee must be saved from itself.

I am aware that our Centennial Year promises to be a disappointment to our missionary leaders, and a humiliation to all high minded men and women among us, in its division of support for our interests, and in its revelations of narrowness and bigotry. I can well understand that any self-respecting man would prefer at any personal cost, to escape the brunt of such a conflict. But this is not a personal fight. The entire life of our position is at stake. The fate of the movement is involved in it. Success of our money raising enterprises is much to be desired. But success at the price of liberty would be a victory in name only. It would be the victory of pride, prejudice, passion, over the things of the spirit. It would be failure, and nothing could save us from it. We should be disgraced in the eyes of God and of all good men.

But, if you should retire, for any reason, do men think they can hold a convention without free men? Do they think free men will be still?

With all my heart I wish you well, and bid you stand for the freedom of us all. Sincerely yours,
Emporia, Kan.

Willis A. Parker.

My Dear Brother: I never was a pugilist, either physical or religious. I never carried a "chip" on my shoulder, and I never looked for one on the shoulders of the other fellow; but I have kept watch until the end of such controversies as have come up in my life, so that I might have all the facts before I rendered my decision.

So far as you are concerned, I believe in you. I believe in your honor, your integrity, your ability, and your Christian character. It hurts me to have you described as an infidel. I am an infidel too, concerning lots of things about which good men and able men differ.

In regard to whether you should address the Centennial at Pittsburg next year, personally I would go if the devils were as thick as the tiles on the houses; but if I believed that the larger good could be secured by remaining off the program, I would do it. I am sure that the end of this controversy will not be to your damage if you maintain the dignity and carefulness which has characterized you during this controversy. I am with you in my understanding of your positions. You may be wrong but until I am convinced that you are I am

As ever yours,

F. M. Green.

Akron, Ohio.

My Dear Brother Willett: These are times that move one to serious thought for our people and our cause. I have kept silent so far, but I must register my earnest protest against your resignation from the place assigned you on the Centennial program. The vital principle of our cause is at stake. Shall we be free? Are we to swing to the other extreme and have a "dictator?" The plea of the Fathers is at stake. "Don't give up the ship." We should "fight it out on this line, if it takes all winter." God bless and guide and use you to his glory.

Very sincerely,
D. W. Moore.

Carthage, Mo.

Editor of Christian Century: Inclosed find one dollar for one year's subscription to the Christian Century. After a careful reading of the issue of Nov. 28, I am more than satisfied that it is a paper greatly needed by our brotherhood. I want you to forward me the back numbers containing Prof. Willett's "Confession of Faith," as the summary was of such an appetizing nature that I am hungering for more. I want to say at this writing that I am glad that Prof. Willett is to speak at Pittsburg. Not because he is better qualified to do so than many others in our ranks, but because his withdrawal at this time at the demands of a private corporation bringing its influence to bear upon the program committee legally constituted by the brotherhood in general assembly would bring both ourselves and our plea under a lasting disgrace in the eyes of our religious neighbors.

On this ground then, although perhaps we cannot as individuals endorse some of the philosophy of the gifted professor, we unhesitatingly demand his representative presence at Pittsburg.

Muir, Mich.

G. N. Stevenson.

My Dear Prof. Willett: In the name of what I already, with many, many others, owe you, I beg that you will collect the articles you are now contributing to the Century in a book as soon as possible after completion that it may serve as a handbook for those of us who have not known how to express their convictions and acceptance of truth in its fresher revealings.

I beg also that you will withdraw your conditional promise to resign from the Pittsburg program. If the standard-bearer for a large host leaves his appointed place, how shall it be known which way lies the forward movement? What sort of Christian peace is that which is bought by silence on one's deepest understanding of vital truth? I was brought up on the Christian Standard and was at one time under the personal teachings of Isaac Errett, whose memory I revere. I have heard him say—and with most spirited utterance—"So long as I say to the world that I believe in Jesus as the Christ, the Son of God, and my only Saviour, no man living has any right to question or dictate to me in other matters of belief." I discontinued the Standard at the time of the Berkeley persecution and have not willingly looked at a copy since.

Trusting that you will have strength given you to continue your leadership along the upward way,
Willoughby, Ohio.

Alice E. Hanson.

My Dear Dr. Willett: I desire to enter my solemn protest against your withdrawal from the Centennial program. Whether you will or no, the force of circumstances has made you the representative of the great body of our people who are opposed to the degeneration of our movement into a narrow, bigoted, reactionary sect.

If you are not to be permitted to appear on the program, I wonder what we are going to Pittsburg to celebrate? Certainly not our old motto, "In faith, unity; in opinion, liberty." With your "Confession of Faith" available for anyone who desires to read it, there seems to be no excuse for further objection to your remaining on the program except blind prejudice or a desire to use the brotherhood for ulterior purposes. Neither of these reasons is sufficient to warrant your withdrawal. Furthermore, it seems to me that your withdrawal, under existing circumstances, would give a blow to our cause from which it would not fully recover for many years. Our protestations of "liberty in opinion" and "Christian Union" as parts of our rule of faith and practice are already taken by our religious neighbors at a heavy discount. They say that our teaching and practice do not correspond, except in the case of the minority of our brotherhood. Your withdrawal under present conditions would seem to warrant their contention. Stay on the program.

University of Missouri (Columbia.)

J. W. Putnam.

My Dear Brother Willett: Through the Century, I learned that, for the sake of harmony you were considering your resignation from the Centennial program. While I feel a certain sympathy with all the parties concerned as far as they are sincere in their stand for truth, it would seem to me a grave mistake for you to think of resigning for the causes alleged, and an act fruitful of bad effects for our brotherhood. The men who believe we are being rightly led into a broader and freer epoch in our growth would be confused and disheartened. It may be personal sacrifice to your feelings to remain, but I believe, with many others, I hope, that you must recognize the responsibility of leadership which has come to you unasked because of your abilities and liberal attitude. There are no material interests in our brotherhood that outweigh the importance of freedom in thought and speech concerning advancing truth.

Trusting that you may be sustained by a vision of the larger benefits in this peculiar situation, I am

Yours very truly,

Philadelphia.

Arthur Holmes.

Dear Brother Willett: I went to the Chicago convention opposed to your teachings, as reported in the daily papers. But I soon

"Shall We Be a Free People?"

learned that it was impossible for them to tell the truth, so I subscribed for the Century to learn for myself what you were saying, and after reading carefully your "Confession of Faith" I am unconvinced as to the correctness of some of your positions. I was as "young preachers" to do in the present controversy is to "love" not taught it that way by Profs. Bruner and Dungan. I was also told by one of the editors of the Standard that the best thing for wise and say nothing."

I also received a circular letter from the Standard last week asking me to name what I considered to be the best things that had been said by our brethren in the past century. I replied as follows: "My Confession of Faith," Prof. Willett; "Shall Prof. Willett Resign?"; "The Simplest Way to Lasting Peace"; "A Sin at Convention," by G. A. Campbell; and "Shall Prof. Willett Resign?" by A. B. Jones; all of which are found in the Christian Century. I did it because I thought they were timely articles and the Standard ought to know what I thought of them. Perhaps it would be better for me personally, if I took the editor's advice and kept out of this controversy, but I can no longer wash my hands as Pilate did and say, "I will have nothing to do with it." I cannot keep silent and allow any one to bind a yoke of bondage upon the brotherhood, which we nor our fathers were able to bear. Brother Willett, while I do not agree with all of your conclusions, you are now the target in a fight that is not yours alone, it is a fight for every free-loving citizen of the kingdom of heaven. Stand by your guns. The brotherhood is becoming awakened, and will rush to your support. Stay on the Centennial program. After an experience of eighteen years in the ministry and knowing the feelings of the church as I think I do, I do not believe that we are ready for a pope.

Fraternally yours in His name,

Minier, Ill.

W. Harry Walston.

Dear Brother Willett: I desire to express my appreciation of the "Christian Century." I have been reading it from its first issue. It is better now than ever. I rejoice in its manly, Christian spirit.

I desire to enter my protest against your resigning a place on the Centennial program. The committee acted wisely in voting to retain you. It is absurd that you should be asked to resign. The spirit that makes such a request possible is deplorable.

Your writings have helped me much and hearing you at New Orleans was an inspiration to be cherished. Many men think as freely as you do concerning the religious problem, even if they do not think as clearly and are not able to express themselves as gracefully, and are not accounted "unsound."

For you it is a case of what I would call petty persecution. It will pass and the truth will come into its own.

I simply wanted to assure you of my faith in you, and if you have heartaches, that your friends suffer with you because of the unwarrantable attacks made on you.

Selma, Ala.

Ernest W. Elliott.

Dear Brethren: I have just laid down the Century of Nov. 21, and I want to add my voice in protest against Dr. Willett's resignation. It will do no good. The same forces would only feel strengthened to similar persecutions. The man or church that would refuse to take a missionary offering, as one Oklahoma brother did, because of Dr. Willett's place on the program, cares little for the cause of missions and probably would do little in any event. Never before has a pope arisen among us to enforce his infallible decrees. To submit to him would be to rivet chains on ourselves. And worst of all, to make a pope of a man would hurt him most—it would damn his soul. I most earnestly hope that Dr. Willett will remain firm.

Your brother,

North Waco, Texas.

Elsworth Faris.

To the Century: Since others have registered their "protests" for and against the appearance of Prof. Willett on the program at the Centennial convention, I give the following as reasons why I think he should remain on the program:

1. Because the program committee have selected him; if we do not like their decision, a new committee should have been selected.
2. Because there is no good reason why he should not appear on the program; the motive behind the reactionary forces makes it imperative now, to keep him on the program. It is the principle of liberty that is involved. No man should be excluded because a few people consider him either "radical" or "conservative."

3. He should now be retained on the program since the principle involved is whether we shall have government by the consent of the governed, or by a newspaper oligarchy.

4. He should be retained since the protest comes from people who sit in judgment on his theology. It is not sanctioning all his views by the brotherhood for him to speak, neither is the most "conservative" man representing the brotherhood in all his views. Both represent us in loyalty and service to and for Christ.

5. The issue is: Shall we be a free people? It was not necessary for the committee to choose Prof. Willett. But since they have done so, and because of the motive and spirit of the opposition it is now necessary to retain him or surrender our claims of being free, and promoters of Christian union.

Sioux City, Ia.

J. K. Ballou.

My Dear Brother Willett: For some time I have thought of addressing to you a word of encouragement and good will.

Have just been reading for the second or third time your "views"

in the Christian Century, Nov. 7, pp. three and four. You ask, are you "out of harmony with the spirit which moved the fathers of this reformation?"

To which I answer no, No, NO, provided you hold the views, as you say, as matters of private judgment. Have just been reading the Declaration and Add, and you seem to be in harmony with the spirit of that sensible document. Have also read Christian Sys., pp. ninety to ninety-four. The Law of Expediency. With these, the Leuremberg Letter. Our position and Errett's lecture on "The True Basis of Christian Fellowship." If I had them all at command I could answer every word of your critics I have seen for the last three months.

I am unalterably opposed to reading any man out of the church of living God or out of that part of it known as the "Christian Church" for any opinions he may hold, although differing from my own, and I deprecate the efforts from certain ones looking in that direction or even tending in that direction.

Be true to Jesus Christ and God's blessing will be yours. You are at liberty with this note.

Blackwell, Okla.

H. W. Robertson.

Dear Brother Willett: I am awfully busy, but never too busy to remember those I hold high in Christian love and fellowship; especially when persecuted by a lot of Pharisees. I want you to know that I consider it an honor to sit at your feet and be taught the divine word from the Book of Books, and you have my prayers and sympathy in your persecution. The Lord chasteneth those he loves, and let us remember and be patient and everything will come out gloriously and triumphantly in the end. In Christian love, I beg to remain,

Los Angeles.

Walter Lowrie Porterfield.

"There are seven thousand that have not bowed the knee to Baal."

Omaha, Neb.

J. C. Pontius.

Dear Brother Morrison: I am much gratified with the way you are taking hold of the "Century." I greatly enjoy every number of it.

I am glad to see the strong sentiment coming to the front in defense of the principle so long cherished by us as a people, "In faith, unity; in opinions, liberty; in all things, charity." There are those among us who can only see the first clause in this splendid motto; like some people who can only see faith in a passage of scripture where the word baptize occurs, also. Men, of brain and heart, the calibre of Herbert L. Willett can not be turned down. We may not endorse all of his utterances, nor those of any other man—A Campbell included—but I for one say, Let him speak anywhere and at all times. I abominate the spirit of the dog in the manger, like that of Sir Oracle who says, "When I speak let no dog bark." I wish also to commend Campbell's (George) splendid notes on the "Religious Life." I wish to say success to the Christian Century.

Sullivan, Ill.

Fraternally yours,

J. Will Walters.

Dear Brethren: I want to congratulate you on the stand you are taking against the tyranny of opinionism. You will hear emphatically from our preachers' association here next week. You are right and I believe you will win your fight and that "The New Christian Century" will become our best and most popular paper.

Indianapolis, Ind.

Chas. M. Fulmore.

Dear Brethren: I think the Century has come into the kingdom for such a time as this. I have read with interest and profit the latest issues of the same and while I do not fully agree with all the contents I have certainly been richly blessed by the rich messages it has brought to me. I have been of the firm conviction all along that it would be nothing short of a calamity for Prof. Willett to resign from the Centennial program. It is not a question of whether he is in agreement with all the men of the brotherhood, but rather is the brotherhood willing to surrender to a faction that would decry a man among us who differs in matters of mere opinion?

I may say of The Christian Standard, "With all her faults, I love her still," but I am not such an ardent supporter of that periodical as I once was. I like freedom myself and I want others to enjoy the same privilege. The Standard does not seem to be in accord with that precious principle of liberty. It will be a grievous day for the brotherhood when the committee submits to the voice of any one paper or any one man on this matter.

Davenport, Ia.

S. M. Perkins.

C. C. Morrison, Dear Brother and Friend: I want to congratulate you upon the spirit, purpose, and work of the Christian Century, and I wish you would convey to Dr. Willett my appreciation of the work he is doing for the cause of advanced Christian fellowship in the world. He has blazed the way in the forest of unappropriated truth for the generation to come. I am so glad that we have among us a man of such splendid ability and spirit. The historical interpretation of all religious truth has come to stay. The dogmas of men pass away. Intolerance must give way to sympathy and fellowship, and a man will be judged not so much by what he believes as by what he is. The greatest gift of man to mankind is man. And Dr. Willett is a man.

Boise, Idaho.

H. H. Abrams.

The Policy of Room

BY REV. EARLE M. TODD

I believe in the policy of Room. I believe in it because it has been God's policy from the beginning; I believe in it because Jesus said, "He that is not against us is for us," thus including within the sweep of his purposes men of every variety of temperament and degree of training, if only they be, like himself, casters out of demons. What a poor world this would have been by this time if God, who works through men, had been willing to use men of only one type of mind! Charles Spurgeon, by his long and fruitful ministry in the south of London, a ministry which Dr. W. Robertson Nicoll says is unparalleled in the history of the church—vastly enriched the traditions of the church, but how poor, comparatively, would those traditions be to-day if, through the ages, God had used only men like Spurgeon; and yet Spurgeon spent the last years of his life combating men who were, as God sees men, his co-laborers in the enrichment of the thought and life of the church! The policy of Room never has been the policy of the church though it has been the policy of God through his millenniums.

The Divine Comprehensiveness.

To the careful student of the religion of Israel, nothing is more arresting and thought-provoking than the freedom with which God makes use of all sorts of seemingly incongruous elements in the working out of his purposes. Nothing is more awe-inspiring in history than this Divine comprehensiveness. A glance at that portion of Old Testament history stretching between the death of Moses on the one hand and the rise of the great prophets of the eighth century on the other furnishes many illustrations of this truth. It is the formative period of Israelitish history. At its beginning the people were without leadership, without organization, without institutions, almost without laws—at most they had a few commands, expressed in broad general principles, which they had received from the great founder of the religion of Jehovah. All these things had to be developed: they must come to feel their interdependence and their need for confederation; they must develop organs, political and religious; they must create institutions; they must develop the broad principles which Moses had given them into a law covering the whole field of civil and religious duty and adapted to the new requirements and responsibilities imposed on them by their settled agricultural life. It was a time of political and social and religious unrest and ferment. Israel during the earlier portion of this period, was a congeries of incongruous elements and its national life was an arena in which the new forces that were to make or else destroy the nation contended for the mastery. And yet God had a place for all in the ongoing of His plans; each was made to contribute its part to the making of Israel. And out of this mass of crude unorganized humanity, and through the operation of these apparently irreconcilable forces, guided by an over-ruling Providence, there gradually emerged the Israel of David and Solomon, and later the glorious religious ideals of Hosea and Isaiah and Jeremiah. Let us see what some of those forces were which contributed to this wondrous result. No attempt is here made at completeness; I mention only those forces that are seemingly the most incongruous.

Various Types in Israel.

There were first of all, those bands of enthusiasts called "Sons of the Prophets," a class of men to be carefully distinguished from the seers and prophets of that and a later day, and who seem to have fulfilled their mission in stirring up the people to throw off the yoke of oppression. They made their appearance in groups or guilds, wore a guild mark in their foreheads, and correspond somewhat, as their name in the Hebrew would indicate, to the howling dervishes of modern Islam. Yet the record gives us clearly to understand that these crude religionists are to be regarded as in some true sense organs of the religion of Jehovah.

Then again, as another contributing force, we have the Rechabites. It is not easy to make out a case for the Rechabites as "organs of Jehovah," yet the writings of the prophets leave no room for doubt that they are to be so regarded. The Rechabites were, in many respects, reactionaries. We are accustomed—and rightly—to honor them for their steadfast adherence to the principle of total abstinence from wine. But their total abstinence was not founded on progressive principles, as total abstinence is at the present day, but on reactionary ones. Total abstinence with them was merely a protest against a settled agricultural life. The whole existence of the Rechabites, with their prohibition of the building of houses and the culture of the grape and every species of agriculture, was a protest against civilization and a plea for a return to the wandering nomadic life of the desert. They believed that civilization was a failure. Yet they were true men, and these reactionary principles did not place them outside the sweep of God's purposes.

Again we have the so-called judges, with such men as Jephtha, who believed that he was making a righteous vow when he pledged himself to sacrifice "whomsoever" first came forth to meet him when he returned victorious from the war with Ammon, and who

thought that he was pleasing his God by fulfilling that vow in the offering up of his daughter.

Then, finally, we have such personal forces as Gad, Nathan, Ahijah the Shilonite, Jehu the son of Hanani and David the man after God's own heart.

It is easy for us to understand that these latter were true organs of Jehovah but so also, in their measure were all the rest. It was the "spirit of Jehovah" that came upon Samson and enabled him to perform his feats; it was the "spirit of Jehovah" that came upon the "Sons of the Prophets" with overwhelming force, arousing them to frenzy, and making them a very firebrand of insurrection against the oppressors of Israel. There was room in the plans of Jehovah for all these incongruous and apparently hostile forces; He made use of them all in the outworking of His plans.

And there is room to-day in those plans for every honest and willing soul, learned and unlearned, cultured and uncultured, with and without understanding. And if the church is to be God's church—God's agent for the inauguration of the kingdom—she must recognize that fact, and cultivate a freer charity and a larger hospitality.

There is Room

in the church—there is room and a free pulpit among the Disciples of Christ—for all types of men who love Christ and are pledged to follow His leadership. There is room for all forms of church-organization (provided only that the individual church be left free), and for every variety of ritual. There is room for conservatism of the most rigid type, room for literalism, room for traditionalism, room perhaps also for legalism. There is room for radicalism and progressivism, perhaps also for iconoclasm and broad liberalism. There is room for omniscience (with a small "o"), as present-day facts abundantly attest, at one extreme, and for Christian agnosticism at the other, and for all intermediate degrees of cocksureness and hesitancy; room for the man with vision trained and keen, like that of the astronomer who with unaided eye sees the moons of Jupiter, and room for the man who can scarce see the sun at noonday. These forces have always been in the Catholic church, and there must be room for them in any church that aims at catholicity. The classes of men representing these forces may be indifferent to one another, as the seers were indifferent to the Rechabites and the Rechabites to the seers, or they may differ from and criticise one another, but they must not ostracise one another or deny to one another a place in the outworking of God's plans; they may have little or nothing in common, but they must respect one another as belonging to God and used by Him. A church that excludes any type of mind, or that assumes an attitude of inhospitality toward any, or that creates an atmosphere in which only one type can thrive and others perish or are driven out, is not catholic, and ipso facto not Christian in the broad sense of the word—for Christ and the true church of Christ are catholic.

But there is

No Room

for unbrotherliness, for hateful envy and jealousy and strife for the precedence; no room for lying misrepresentations and the hypocritical pretence of brotherhood that smiles at your race and then stabs you in the back; no room for exclusiveness; no room for bigotry; no room for men who would exploit the "plea" in the interest of pelf or sacrifice the labors of the great and good for a century on the altar of hate and greed. If we shall succeed in establishing on a firm basis this policy of Room and No-Room before the end of this centennial year we shall have done as much for the new century as Thomas Campbell did, by the publication of the "Declaration and Address," for the last.

66 Brook Street, Manchester, N. H.

If His way be our way, His joys shall be our joys.

A brutal man is a weakling in spite of his strength.

To those who love much, much is given and forgiven.

Life comes through death, and greatness through service.

The windows of our soul should always be opened heavenward.

The Christian should be a signboard pointing the lost to Christ.

The best creed is the one that is followed by the broadest practice.

The trials which come from God are sent to prove and strengthen us.

Degree is much: the whole Atlantic might be lukewarm and never boil us a potato.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

If an alien desiring to become a citizen of the United States of America, complying with all the laws as to years of residence, and being acceptable, reached the court to take out his last papers but changed his mind and refused to take the oath of allegiance, how is it possible for him to become a citizen without complying with the law?

J. T. P.

Danbury, Conn.

The above inquiry is taken from a somewhat lengthy letter protesting against the view expressed in some of my writings that the insistence that one cannot be a Christian without having been immersed is contrary to the spirit of Jesus and the teachings of the fathers. The questioner believes that Christ's command to be baptized is absolutely binding as a prerequisite to salvation, and cites the usual arguments in support of this point.

The question in the form in which it has been stated above is an admirable illustration of the danger of relying upon a figure of speech to interpret a great spiritual fact. The Old Testament law was full of explicit commands which demand of their observers exact obedience. Jesus came that he might emancipate the world from this type of legalism and secure to his followers the enjoyment of religious life on higher levels of relationship to God. He understood at the same time the value that lies in symbols, and therefore he gave to his disciples the two very simple institutions of baptism and the Lord's Supper; the first to serve as an outward sign of relationship to him, and the second as a means of quickening in the minds of his followers a sense of devotion to his service.

Jesus never intended either of these to be legalistic institutions nor did he require them in such a sense that one's unconscious neglect of them would entail such consequences as the questioner intimates. All Jesus wants of men is devotion to himself and to the purposes of his kingdom. He wants men to become like him in spirit and purpose. He felt that baptism and the Holy Supper were helps to the attainment of this ideal, but it would have been the least of his purposes, as it is the least of his teachings, to give them the sacramental value of saving ordinances.

It is well enough to use the illustration of an alien entering the citizenship of the United States, if we understand the purposes and the limitations of such a figure. But if we try to apply this to the act of becoming a Christian, the figure breaks down because of its inadequacy. For the believer is not dealing with a court of law but with a Saviour and Friend who regards the purpose of the heart as beyond all ceremonial acts significant. It is easy to understand that if one comes defiantly refusing to be baptized, yet understanding the significance and value of the ordinance, there could be no debate in such an instance. It would be the wilfulness of perverse opposition to the wish of the Lord. But such cases as this are of the rarest. People do not decline to be immersed because they wish to set their wills against that of the Lord, but because they are not prepared to believe that immersion is essential to salvation. This attitude of mind we believe to be the result of their training; but it must be reckoned with as it is found. Neither the New Testament nor the teaching of the fathers of the Reformation have warranted such judgment upon persons who have sincerely accepted Christ as their Lord and Master and obeyed, as far as they understood, his requirements for citizenship in the kingdom.

Dear Brother Willett:

I wish to have one more say. I think you make a grave mistake in teaching that the Scriptural account of the virgin birth may be ignored because a person cannot believe it, or cannot understand its mysteries. Your chief reason is because Mark and John do

not contain any record of it, therefore, there is a completeness without it. By this method of reasoning we may dispense with Christ's commission to his disciples because it is not found in Luke and John. Also we may eliminate the account of the ascension of Christ because it is not found in Matthew and John. If this is wise instruction, various teachers would soon dispense with the whole scheme of redemption.

The Scriptures cannot be broken. When a person presents himself in order to publicly confess his faith in Jesus as the Son of the living God, it is supposed that he accepts the whole Christ, the Christ of prophecy, the Christ born of the virgin Mary, the Christ who lived, died, rose again, ascended on high, and who ever liveth to make intercession for us. If he stop to question any one of the Scriptural links in this chain because his finite mind cannot solve all of the intricacies I would suggest that he wait until some Aquila and Priscilla expound unto him the way of God more perfectly. What is truth to a person in the "inner circle" should be truth to him who seeks admittance into this "inner circle." I am contending for the facts or truths of God's word concerning the divine Christ. Again, because Luke's account of the virgin birth gives occasion to unbelieving and slanderous tongues to speak evil of the Saviour and his followers is no excuse for preachers and teachers of the Book to treat the matter of little importance. These slanderous tongues do the same thing concerning Christ's death and resurrection.

Let us, in the language of jurisprudence, tell the truth, the whole truth, and nothing but the truth and leave the results with God.

Yours sincerely,

J. H. Rosecrans.

Bonham, Texas, November 13, 1908.

The mistake that Brother Rosecrans makes is the very mistake that creed makers all through the centuries have been making. They have not been content to accept the simple apostolic belief in Jesus as the Son of God and the Saviour, but have insisted that something more must be added to it. It is true that most of those who accept this belief in Christ hold to the virgin birth as among the facts of Holy Scripture; among such believers both Brother Rosecrans and I count ourselves; but it is not one of the things set down in apostolic teachings as essential to belief. And, therefore, it is worth while repeating what was said in this column on a previous occasion, that since some of the Gospels, such as Mark and John, were felt to be complete without it, it is not one of the facts upon which the Gospel depends.

When this much is said it is freely conceded that Brother Rosecrans' feeling that the virgin birth ought to have a place in the belief of a Christian student is quite appropriate. But it has been the peculiar glory of the Disciples that they have been willing to distinguish between matters which are fundamental and those which are of less importance. Moreover, no fact which approves itself to the heart of the Christian, is in danger of being lost out of the Bible or out of the belief of the church.

The letter contains another illustration of the failure to discriminate between essentials and other facts in the life of the Lord. Brother Rosecrans intimates that the Great Commission, like the account of the Ascension, is not contained in all the Gospels. In this he departs not only from the facts of the New Testament, but from one of the most insistent claims of the fathers of this movement, namely, that the Great Commission is given in all four of the Gospels, and in the Book of Acts besides. For the passages in Luke and John on which our preachers have always laid equal stress with those in Matthew and Mark, see Luke 24:46, 47; John 20:21-23. Also Acts 1:8.

Count Zeppelin's Airship.

Study of the first airship in which Count Zeppelin invaded the atmosphere in 1898 shows how slightly he has modified the fundamental idea with which he began, although, of course, he has perfected details. His balloon, when completed ten years back, was the longest and biggest hitherto made. It had also its strong frame of aluminum, which was covered with linen and silk treated with pergamoid. Special compartments were built inside for holding linen bags which contained nearly 400,000 cubic feet of hydrogen. From end to end it measured 420 feet, and its diameter was thirty-eight feet. There were two cars, in each of which was a sixteen horse-power motor. These motors were independent of one another and worked propellers which were rigidly connected to the body of the balloon. Vertical and horizontal crews were used for movements in the corresponding directions. A sliding weight was used, if required, to raise or lower the front of the balloon, and was moved by means of a winch along a steel support on which it was carried. In this way it was possible to rise or fall over certain distances without loss

of ballast or using the valves. The construction of the outer envelope provided a smooth surface and also protected the gas bags from injury. Moreover, a thin film of air came between the gas bags and the outer coverings and served to protect them from undesirable variations of temperature.

In his later airships, Zeppelin increased the power of the motors without adding to their weight. Propellers were larger. In front and rear were placed vertical surfaces constructed of linen and intended to produce motion in horizontal directions. Between them and the cars horizontal surfaces were arranged, one above another, after the fashion of an aeroplane, in order to induce falling or rising movements. Last month, according to some accounts, Zeppelin attained a speed of fifty feet a second in the air without any difficulty.

Every Christian is placed in a center of which the globe is the circumference; and each must fill that circumference as every star forms a center and shines through the whole sphere; and yet all meet and mingle, forming one vast field of light.—Spencer.

Doubt is the beginning, not the end, of wisdom.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Real Unity

"And I, brethren could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. For ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk as men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" I Cor. 3:1, 3, 4.

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they may be one in us."—John 17:20, 21.

Real unity does not consist in agreement in doctrine or uniformity of custom and order, or in similarity of organization; neither does division grow out of disagreement or dissimilarity in these things. There is very often unity where there is variety of doctrine, custom and order, and division where there is unity of faith and practice. There have been many divisions of local churches into two separate congregations, each of which has set up identically the same terms of fellowship, the same organization, and the same order of public worship. The members of the two groups have no fellowship with each other directly, but through common denominational missionary societies they cooperate indirectly. They simply do not like each other, and can not get on pleasantly together.

Real Union Not Doctrinal but Moral.

What is the difficulty? They are simply carnal, raw, immature, unregenerate members of the church. They walk as men; they feel toward each other and act in the church as they do in business or politics; they are actuated by purely selfish and unbrotherly motives. They have not yet learned the secret of the Christian life—which is love, nor the secret of Christian fellowship and unity—which is meekness and lowliness of mind.

Agreement—either doctrinal, ceremonial, or organic—is not that secret of unity, but moral, Christian character.

When we have reduced all the various denominational systems of faith and practice to agreement, there will be one thing lacking to insure unity—that will be *moral likeness*. Immorality of one sort or another lies at the foundation of every division. Paul's insight was perfectly clear and true when he classed "enmities, strife, jealousies, wraths, factions, divisions, parties" along with "fornication, uncleanness, lasciviousness, idolatry, sorcery, envyings, drunkenness, revellings, and such like," as "marks of the flesh." The root of all alike are *selfishness and pride*.

The man in the church who sets up his doctrinal belief as a test of orthodoxy, and creates a party by branding the minister and every other person who does not agree with him as unsound and unchristian, is actuated by the same failing as the man who gets drunk. Both are selfish, and walk as men. They do not have a brotherly, self-forgetful regard for others. They put their own desire or opinion above their duty of brotherly love. The one loves his whiskey more than he loves his wife and children; the other loves his opinion more than the unity and brotherhood of the church. For the sake of his doctrinal belief he is willing to violate the love he owes another; for the sake of carrying his point he is willing to rend the body of Christ.

Love the Essence of Unity.

The unity of a church is not broken until some one ceases to love another. There may be differences of belief about many things, but they do not break the real unity. Not until these intellectual differences are made occasions for unbrotherly charges and accusations, is unity strained, and discord, the first step toward division, created. This is the way the present division between the Organ and Anti-organ parties among the Disciples began. At first there was difference of opinion as to the use of the organ in public worship; this led to argument and dispute; this to dissension and bitter words; this to hatred. At no point in the process was either party able to pause and command the spirit of love to possess its heart and conduct. It is a sharp decline from difference of opinion to hatred and division, and only the most self-possessed are able to stop in the descent. But there is many a path leading off from that fatal incline, open to the man who is led by the spirit of God. The truly moral, Christian man is able to prevent difference of doctrinal opinion from leading to hatred and division.

Union with Christ.

Where there is perfect union with Christ there is never division among disciples of Christ. But what is it to be one with Christ, as Christ was one with God?

1. First of all how was Christ one with God? Not physically, or organically, or even intellectually; but morally. God was in Christ as perfect moral will and disposition. Between them there was complete moral identity. Jesus said: "I do nothing of myself."—"And he that sent me is with me; he hath not left me

alone; for I do always the things that are pleasing to him."—"My meat is to do the will of him that sent me and to finish his work"—"If I judge, my judgement is true; for I am not alone, but I and he who sent me"—"I and the Father are one."

There was no barrier in Jesus to the complete incoming of his Father's moral life and purpose. He gave himself to be a free channel for God's fatherly will. So complete was that union between Christ and God, that what Christ did, God was doing. This loving will and purpose of God was just the redemptive and healing ministries Jesus was carrying out in his own life. By these he obtained the Father's love and presence. "Therefore doth the Father love me, because I lay down my life that I may take it again.—This commandment received I from my Father."

Jesus was one with God by the spirit and action of his life, which was a life of self-giving and service for men.

2. How, then is the disciple one with Christ?

Just as Christ was one with God. The disciple makes himself one with Christ by making of himself a free channel for the inflowing of Christ's spirit and will—by the complete moral identification of himself with Christ. The branches abide in the Vine if they bear fruit; they bear fruit if they keep the commandments; they keep the commandments and abide in his love, if they lay down their lives for one another in loving service as Christ laid down his life. This makes the disciple one with Christ. "This is my commandment, that ye love one another." "Greater love hath no man than this, that a man lay down his life for his friends."

Unity of Christ and His Disciples.

3. How, then are the disciples one with each other? What is the nature of the unity among Christ's disciples?

It consists in the moral likeness which they possess, through their union with him.

"That they may be one in us"—it was union in the Father and Son. Union with the society was formed through union with Christ, and lasted only as long as union with Christ. The all-important test of fellowship, the sole basis of union, was whether a person was in Christ, (giving his life in loving service for men) as Christ was in God (giving his life in loving service for men.) The bond of union between Christ and God was the same as the bond of union between the disciple and Christ; and the bond of union between the disciple and Christ was the same as the bond of union in the society of the disciples. That bond was the willingness to do the loving will of God.

One who is in union (moral likeness as tested by love) with Christ, is *per se* in union with the society; one who is in union with the society, is *per se* in union with Christ. There was no more unity than there was Christlikeness; and no unity at all when there was no Christlikeness—no love and service.

Jesus sought to create a *moral homogeneity*—unity—in his fold, not a doctrinal, or intellectual, or ceremonial; hence he conditioned entrance into the sheepfold upon entrance through himself, the Door, and response to his voice, the voice of the Good Shepherd, who is good, because he lays down his life for the sheep. "I am the good shepherd; and I know mine own, and mine own know me." "Therefore doth the Father love me, because I lay down my life."

Love and Division.

Is it possible for a church of disciples who are ready, in the spirit of the Good Shepherd, to lay down their lives for each other, to envy, hate, and devour each other? Can a true church, made up of those who are really in Christ, divide? Can there be any true or lasting unity which does not consist in moral likeness to Christ? Can agreement in doctrine, can uniformity of ceremony, create a true unity? Real unity, such as Christ prayed for, can only exist among those who are morally alike—who possess a character morally identical with Christ. Oil and water will not form a union—neither will persons morally unlike. Wherever there is division, you may look at once for the cause to lie in some *moral unlikeness to Christ*.

The cause of divisions in local churches, and in religious bodies where they grow out of anything but great moral breaches, is pride of opinion, thirst for power, greed for gold, or lust of leadership.

Those immoral qualities, if incorporated in a union of Christians, either local or general, would destroy any unity that could be formed. A united Christendom has no security for its unity so long as immoral persons exist in it. The way to an abiding Christian union lies through Christian culture.

"I think, Hinnesey, that if th' scientists had more Christianity an' the Christians had more science, it wudn't matter which a man had if he had a good nurse."—Mr. Dooley.



AT THE CHURCH



Sunday School Lesson

THE TEMPLE. *

It was the pious desire of David to be the builder of a house in which the ark of the covenant might be placed. He felt that it was a reflection upon his devotion to God that he should be living in a palace made of cedar wood while the ark remained in the temporary structure which had been constructed for it when it was brought up from Kerjathjearim. He, therefore, set about the preparation for this enterprise. But, as we learned in the lesson of Oct 11, Nathan dissuaded him from this good resolution upon the plea that it was scarcely fitting that one who had been so much a man of war should build a temple whose significance was that of peace and piety. Perhaps, as we saw at that time, there lay at the back of the prophet's mind the feeling that the temple might not after all accomplish the highest good for the nation. The danger was that it would localize and stereotype the religious service of Israel; it would draw to itself the priests from the different parts of the country because it offered a more permanent and secure living than the smaller districts could furnish.

Materials for the Temple.

But it was not left for either Nathan or David to decide the question permanently. Solomon recognized in the pious wish of his father and the preparations made for the structure the opportunity to enrich his capitol with a building worthy to become its architectural centre and glory. Not long after his coronation, therefore, he set about the task of erecting this building. It was a far more ambitious enterprise even than his own palace, and his harem which was known as the "House of the Daughter of Pharaoh." indeed, the temple was the crowning feature of the Jerusalem of Solomon's age. It cost a vast sum of money for that time, and required a great amount of cedar and stone from the forests and quarries of the Lebanons. These materials were brought down to the sea at Tyre and Sidon and shipped by rafts to Joppa and thence overland to Jerusalem. A great number of Phoenician workmen, the subjects of Solomon's friend, Hiram of Tyre, wrought at the task of building the temple, for the Hebrews seem to have possessed little skill in architecture. The temple's structure is elaborately described in the early chapter of I Kings and yet it has always been a difficult thing for biblical scholars to understand just the form of the building.

The Plan of the Temple.

In general it was built on the model of the tabernacle described in the closing chapters of Exodus. Indeed, it is not at all improbable that the description there given of the elaborate sanctuary and its costly furniture and vessels of service was the description rather of the temple as it took form in later years than of any tabernacle the Hebrews could have built in the Wilderness. Certainly the tabernacle as it was actually pitched in Shiloh after the entrance of Israel upon its inheritance, was a much simpler and less costly structure than that described by the later priestly writers of Exodus as having been set up in the Wilderness, but be that as it may, the plan of the temple was simple and impressive. In general it was modeled after Egyptian and probably also Phoenician sanctuaries. Various courts, one within another, led at last to the court of the priests wherein there stood the two objects of interest, the brazen altar for burnt offerings and the sea or laver of brass, filled with water and used by the priests for ablutions upon entering the holy place. Within this outer court stood the temple proper, to which entrance was gained through a lofty porch, on either side of whose entrance-way stood massive brass pillars. Through this gateway one entered the Oracle or holy place whose furniture consisted of the table of show-bread, the seven-branched golden candlestick, and the golden altar of incense. Still farther lay the Most Holy Place with its one sacred article of furniture, the ark, shadowed by the two cherubim.

The Value of the Temple.

The decorations of the temple were elaborate and costly. Gold was used in lavish fashion over expensive wood of cedar and olive. The curtains were beautifully embroidered with figures and the laver was supported upon oxen of brass. The people must have counted the building a triumph of skill and beauty; and as the

procession brought up the ark from the lower city they must have felt that at last a worthy structure had been raised to the honor of God. A great multitude was assembled in Jerusalem at the time, and a vast number of sheep and oxen were slaughtered for the sacrificial feast which was spread for all who came. When the ark was deposited within the most holy place and its staves withdrawn, in token that it was not to be taken from this spot henceforth, religion had become a fixed and localized element in the national life of Israel. Whether it was better so or not remained to be seen. There were certainly new opportunities to make the religious life impressive. Would the temple be the means of deepening the sense of God's presence and purpose, or would it be the means of formalizing the religious ideas of the people? In other words, was it an aid to the prophets or to the priests? Later studies show conclusively that while the temple was an addition of very great value to the formal religious life of the nation, the worship there celebrated could not fail to detract from the older and simpler religious life of the people. It made the local sanctuaries seem insignificant and worthless. It directed to itself the priests, leaving the smaller districts unprovided with religious instruction. It ran the risk of becoming only a part of Solomon's elaborate plan for impressing the nation by his architecture and his wealth, rather than making Jerusalem the Holy City as his father had aspired to do.

The Prayer Meeting.

PROFESSOR SILAS JONES.

The Relation of Faith and Character. Topic, Dec. 9.. Rom. 4:3;5:1; Eph. 2:8.

"Moral, like intellectual scepticism can only be relative and partial. If absolute intellectual scepticism means speechlessness, or cessation from thought, absolute moral scepticism means death, or cessation from activity. Life, like thought, is the constant refutation of scepticism. As the continued effort to think is the refutation of intellectual scepticism, the continued effort to live is the refutation of moral scepticism. We live by faith. The effort to live, the *perseverare in esse suo*, implies, in a rational or reflective being, the conviction that life is worth living, that there are objects in life, that there is some supreme object or sovereign good for man." James Seth.

It is a contradiction to say that a man of immoral life has faith in Jesus Christ. The salvation which is by faith in Christ is salvation from sin. "We who died to sin, how shall we any longer live therein?" One may believe that such a person as Jesus lived in Palestine nineteen hundred years ago, that he gave to the world the sermons and parables ascribed to him in the gospels, that he healed the sick and raised the dead, that he appeared to his disciples after his death, and still be without living faith in the Savior. The moral nature of the man of faith is under the authority of Christ. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." "Being made free from sin, ye became servants of righteousness."

Faith grows with character and character with faith. The simple faith of a child is beautiful but it lacks the richness of the faith which sustains the aged saint. The faith of a Spanish inquisitor may be as intense as that of a Luther or an Alexander Campbell but the latter are our heroes of faith rather than the former. As men grow in character they have deeper insight into the purposes of God and consequently their faith is more comprehensive. Increased confidence in God issues in activity that builds character. The pioneers of religion have been men of capacity to see the larger things of God. They feared not the wrath of bigots because they

"down the future saw the golden beam incline

To the side of perfect justice, mastered by their faith sublime." The multitude soon forgot the glories of Sinai and cried out for the flesh pots of Egypt; Moses, being great enough to understand the divine purpose, was steadfast in his endeavor to lead the people to the land of promise.

Faith is the foundation on which character grows in prosperity and in adversity. There is danger of our forgetting in the day of success the things that have real value. We may exalt ourselves

* International Sunday-school lesson for Dec. 13, 1908: Solomon dedicates the temple; I Kings 8:1-11. Golden Text: I was glad when they said unto me, let us go unto the House of the Lord; Psa. 122:1. Memory verses 10-11.

and deny to God what belongs to him. We need not be monarchs over great empires in order to have the pride of a Nebuchadnezzar when he exclaimed, "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power, and for the glory of my majesty?" Most of us have no more intelligence than to be puffed up by small achievements. We need the sense

of the Divine Presence to keep us humble. Financial losses, the defection of trusted helpers, the annoyances of waspy men and circumstances, all can be turned to the advantage of character by faith in Christ. If we believe that these are only incidents in our lives, if we can see beyond them the complete life, our courage will remain and love will be increased abundantly.

TEACHER TRAINING COURSE

By H. D. C. MacLachlan

PART II. SUNDAY SCHOOL PEDAGOGY

(Conclusion of last week's lesson.)

(1.) **THE INSTITUTE MOVEMENT.** An Institute is a gathering of teachers and workers for the purpose of instruction by competent authorities in the technique of their work. This movement in Sunday-school circles owed its origin to the Rev. J. H. Vincent, the founder of the Chautauqua, which is the institute idea brought to perfection. From small beginnings the movement has spread until there are few parts of the country that have not been helped by it.

(2.) **BIBLE STUDY UNION.** This is the name given to a movement designed to popularize a lesson system devised by the Rev. Erastus Blakeslee. It was begun in 1890 and marks perhaps the first attempt to furnish a series of genuinely graded lessons for the Sunday-school. Since that time additions and improvements have been made in accordance with the latest pedagogical science. The latest of these is the addition of a "manual training" feature in the "Gospel History Series" for 1908.

(3.) **SUNDAY SCHOOL COMMISSION OF THE DIOCESES OF NEW YORK.** This is a commission of the Episcopal church and is taking the lead in the forward movement in that denomination. It has recommended a definite curriculum of study which is being more and more widely used. It arranges for institutes, conferences, lecture courses, etc., and publishes some excellent Sunday-school material. It was among the pioneers in bringing manual training into the service of the Sunday-school.

(4.) **RELIGIOUS EDUCATION ASSOCIATION.** Organized in Chicago in 1903. The scope of its work is to bring the religious instruction of the young into line with the growing knowledge of the age and to serve as an advisory board in the work of elevating Sunday-school standards. It includes in its membership many of the leading educationalists of the country and is doing much by its institute and departmental convention work to advance the cause

of higher religious education. Its annual volume of proceedings is among the classics on the subject.

(5.) **AMERICAN INSTITUTE OF SACRED LITERATURE.** This is an institution founded by the late President Harper of Chicago, for the purpose of furthering religious knowledge by means of classes for the study of special biblical and related themes. Regular correspondence is maintained between the heads of the Association and each member enrolled. Higher courses of study are provided for normal classes, and provision is made for the circulation of the best and latest literature on biblical and sociological themes. It includes correspondence courses, reading courses, summer schools, extension lectures and examinations.

LITERATURE. Same as in preceding lesson; in addition the Annual Reports of the International Association and the Proceedings of the Religious Education Association.

QUESTIONS: 1. Give the early history of the convention system. 2. When was the first national convention held; the first international? 3. How many world's conventions have been held and where? 4. Explain the rise of state and county conventions. 5. With what larger organization are these now chiefly affiliated? 6. Explain the general organization of the International Association. 7. Name its chief departments. 8. What is the uniform lesson system? 9. When was the first Lesson Committee appointed? 10. How is the lesson committee now constituted? 11. Tell what you know of the progress of graded lessons in the work of the Association. 12. What important action was taken by the Louisville convention? 13. Name and briefly describe some other products of Sunday-school organization. 14. What name is associated with the beginnings of Institute work? 15. What is the distinguishing feature of the work of the Bible Study Union? 16. What do you know of the Sunday-school Commission? What is the Religious Education Association? 17. Who founded the American Institute of Sacred Literature, and what is it?

Moulding a Minister

BY MR. ARTHUR HOLMES.

Put ten seniors of a theological seminary in a crowd with ninety other men and, by sight alone, very few people can assign them to their proper vocations. One decade after these same half-score divinity students have been graduated into the ranks of clergymen, an ordinary observer can pick them out of a crowd of one thousand.

Clothes are not the only marks of the profession. Place a card with an oval opening in it over the picture of any noted divine so that nothing but the face shows through the opening, and most people will guess his profession by his physiognomy alone. It is futile, therefore, for the "progressive" clergyman to disguise himself in a suit of business gray, tan shoes, a red tie, a Derby hat and slender walking stick while he still affects the long hair and leonine aspect of a Beecher. His mouth, though ever so tightly closed will shout his true calling to every passer-by. Hide it as he may, the very stones will cry out and the reeds sigh the dread secret.

Granting the original naivete of the novitiate what is it that stamps the finished product with its glaring trade-mark? To answer this, some little analysis of the principal characteristics of the minister is necessary.

One mark is egotism. In this he has no monopoly. There are many brands of conceit. Clerical conceit, however, approaches most nearly that of the pedagogue. A suspicion seems well grounded, therefore, that both conceits arise naturally from constant association with people doing reverence to omniscience; of living in the atmosphere of Goldsmith's teacher, who with—

"Words of learned length and thundering sound,
Amazed the gazing rustics rang'd around,
And still they gazed and still their wonder grew,
That one small head could carry all he knew."

Closely allied to pedagogical conceit is that other delusion of every preacher that he sometimes reaches the oratorical. This is the result of a universal conspiracy on the part of the kindly disposed who praise lavishly any "special effort" and keep discreet silence on ordinary occasions. And who could tell the cold-blooded truth to that radiant creature who has spent the last half-hour so gloriously soaring through his labyrinthine circumlocutions to a

per-fervid peroration and who now, with voluntary humility—aye, so patently voluntary—stands hungrily asking, "What-did-you-think-of-my-sermon-this-morning?"

But, nothing to extenuate, nor to set down aught in malice, let it be truly said that most ministers long for intelligent, sympathetic criticism; and failing in that, they finally either succumb to the blandishment of continual praise or sow the Word by faith, humbly trusting that He will make it prosper as He pleases.

Another prominent characteristic closely allied with the minister's didactic conceit is his sectarian dogmatism.

"Nothin' from Adam's fall to Huldah's bonnet,

Thet I wern't full cocked with my judgement on it."

expresses his mental attitude in this particular field. On subjects orthodox and doctrinal he comes out boldly, convincingly, profoundly, until we marvel that he says "an undisputed thing in such a solemn way."

Almost opposite to this tendency is his amiableness, his negativeness, his colorlessness of opinion on a multitude of questions demanding for most men, instant settlement. As our good friend, Mr. Biglow, says in his riper age,

"Its a sight harder to make up my mind,—

Nor I don't often try to, when events,

Will du it fer me free of all expense.

The moral question is allus plain enough,—

Its jess the human-natur side thet's tough,

The pinch comes in decidin' what to du."

For example, ask your pastor before several strangers, his opinion of the efficacy of infant baptism, and he answers immediately and decisively, agreeably to his creed. Then ask him his attitude on the local strike and he gives an answer plausibly ambiguous as a Delphic oracle.

This iridescence of opinion—changing like the neck of a dove in every varying light—is reflected in his amiability of temper—at least in public. Sunday morning may find him cross; he may scold the children, berate the house-maid and quarrel with his helpmeet, and finally depart scowling and grim; but the front

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CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Personal Creeds

The Correspondent:—"I have found the writing of my personal belief a profitable exercise. Can there be any objection to doing so? As I understand, creeds are feared only because of their authoritative pretensions."

A creed is a belief. Certainly it ought to prove profitable to any one to outline the things that he really believes. No one, however, ought to undertake this holy task with a disputatious mind. It is a work for the deepest in the soul. Our beliefs have down-reachings to the minutest details of our lives; and outreachings to the infinite expanses of God. They have to do with what we eat and drink today; and with what vastnesses we shall occupy ten million years from now. They unnerve us, or thrill us with the inspiration of courage. They make saints or demons out of us.

The personal creed should be written with great honesty. It is hard to be honest. Many in attempting to state their beliefs would give unwittingly the beliefs of the books they read, the traditional faith they have inherited, or the creed of their preacher or church. They have not made their faith their own.

Imitation Creeds.

Again many would overstate their beliefs. It is easy to talk pious. Words! words! words! they are the curse of the sermon and the church today. We talk beyond our faith. Great doctrines are insulted by our smatterings. God must be sorely taxed by glib prayers; and by flippant pious assertions. How lightly we array ourselves for and against theories. Belief with some seems to be subject to convenient change. But that which takes hold of the mighty depths of our natures is likely to be endlessly enduring. A man's theories depend largely on the books he reads. One man has a tendency to one view, so he buys the books that give support to his view. Another has a leaning to a different view, so he buys the books that favor his theory. After they have read a sufficient number of books they are prepared to hurl theological anathemas at each other. There is fun in the game perhaps; but it is chiefly satisfying to the foot-ball age of theological students. Faith is a deeper thing—we come to it through the subduing experience of life and by spiritual communion with Him who is Spirit. Let us not deceive ourselves by thinking that because we are theologians that we are therefore Christians. Let us beware of pious platitudes. Let us not talk in the language of angels while we grovel in the dust of earth.

Another danger in writing our personal creeds is that we shall seek to form an unbreakable logical system. It cannot be done. Every attempt has been a failure. We lack sufficient data. We must continue to walk by faith. No satisfactory doctrine of God and evil, satisfactory in the sense of a complete explanation of our paradoxical world, is at all likely to be forthcoming soon. The shadows must first flee away. The veil must be lifted. Neither does the single principle of the materialist, Haeckel, nor that of the idealist, Mrs. Eddy, satisfy. The intellect, working alone, is baffled by the mystery. That Jesus did not attempt to give the philosophy of it all is proof to some of us that we can come to our best without such a rounded and perfected system. Jesus' word was that of faith, not that of philosophy.

It will be well if we get our religion from Jesus; not this side or the other side of Him. All will agree, of course, to this trite saying. But here again it is hard to be honest. Many are deceived in thinking they have Jesus' conceptions, when they are as far from them as the East is from the West. They have read Jesus through the sermons, the books, the creeds, the conversations, the hymns, and others. I suppose it is impossible to go unprejudiced to the Bible; but we should guard well our naked souls. The single eye is a priceless treasure.

Our Creeds Born in Experience.

As we open the Bible to read of its divine message, as we follow Christ's movements and hang on his words, as we close the book to meditate on a verse or a word, as we try to imagine the Christ of Galilee here in our complex civilization, as we sing a hymn of praise, as we offer a prayer on the street or at home, as we think on the unfortunate experience of a friend, as we meet the destitute, as we witness the ruthlessness of death—and then as out of all these experiences we try to formally affirm our beliefs, may great reverence and earnestness and sincerity possess our souls!

And then we remember a creed is to be lived. It is not a puzzle. It is not an end in itself. It is not a party test. It is not a statement in order that some one may know where to pigeon-hole us. It is not something to be voted on, for or against. A personal creed is the obligation of our immortal souls. It is the task of eternity. It is our affirmation of God and heaven. It is a declaration of war to the Devil. It is no plaything. It is no gossip for the gabble of small minds. It is the assertion of God within us. It is the seal of the cross. It is the chart to the skies. It is high walls confining us to the thorny path of duty. It is the comfort in our en-

deavors and the scourge in our laxity. It is the breath and fire of our very souls.

Our creed ought to be watered by our tears. Well may we be suspicious of it when we can read it without feeling. Life has departed where there is no emotion. Dead creeds are what men fight over. Live creeds are what they pray over and work by.

A personal creed is not the assertion of historical facts. It is the affirmation of confidence in the universe. It is the assertion of personal relationships. It should be intimate rather than propositional. It is the meat of religion and not the skeleton. The creed is to live by, and die by.

My Creed.

I believe in Jesus The Friend.
I believe in Jesus The Poor.
I believe in Jesus The Strong.
I believe in Jesus The Altogether Good.
I believe in Jesus The Worker.
I believe in Jesus The Warrior.
I believe in Jesus The Believer.
I believe in Jesus The Worshipper.
I believe in Jesus The Sufferer.
I believe in Jesus The Defeated.
I believe in Jesus The Victorious.
I believe in Jesus The Divine.
I believe in Jesus The Eternal.
I believe in Jesus the Redeemer.
I believe in Jesus The Christ.

Values in Christ.

I find He would teach me:

To be strong in difficult circumstances;
To arise and press on even when defeated;
To refuse the offer of every evil compromise;
To forgive when not forgiven;
To unflinching work and believingly pray;
To undoubtingly trust His Father and mine;
To be good and true to every friend and to every enemy;
To be joyously glad for life;
To be sustained and comforted in sorrow;
To sanctify the common and glorify every task;
To ceaselessly labor for His Kingdom of brotherly men;
To accept burdens rather than to avoid them;
To live the single, open life;
To touch, through every experience, the universal;
To hope on and hope ever.

Christ's Light on the Doctrines.

Taught by Him I am not confused over doctrines.

God is The Unfailing Friend.

The Bible is the story of God's reach after man and man's reach after God. It is the picture of the union of both in Christ.

Miracles are God's affirmation of His Transcendence.

Sin is selfishness.

Salvation is freedom from selfishness; is Christlikeness.

The Cross of Calvary; is the temporary coming into view of God's heart.

Reconciliation is the Prodigal in the arms of the weeping Father.

Faith is surrender.

Repentance is surrender.

Baptism is surrender.

Sanctification is the fullness of our strength given in Christ's service.

The church is an enlisted army. It is the community of souls at prayer.

Eternal Life is the Christ-life wherever found. It is Divine. It is endless.

The Kingdom of Heaven is the Brotherhood of man under the reign of Christ.

Death is graduation from tears to joy; from toil to rest; from the little to the incomprehensibly great; from the flesh to the boundlessness of the spiritual.

Judgment is the love of the Father dealing with the erring child.

Before It Is Too Late.

If you've a tender message or a loving word to say,
Don't wait till you forget it, but whisper it today.
We live but in the present, the future is unknown—
Tomorrow is a mystery, today is all our own.
The tender words unspoken, the letter never sent,
The long-forgotten messages, the wealth of love unspent—
For these some hearts are breaking, for these some loved ones wait;
So show them that you care for them before it is too late.

Hope is faith holding out its hands in the dark.

The only possible personal liberty is found in doing right.

(Concluded from Page 13.)

door of his church will melt his scowl into a perfect sun of amiability.

Such a mental and emotional cast grows gradually and unconsciously; it is the reflex of receiving a little criticism here, a little fault-finding there, giving an unintentional slight to a self-important "pillar" or having a deal of difficulty over some careless word multiplied and carried on to be dropped where it will do the most harm, together with the constant necessity of being a men's man, a boys' man, a girls' man, a babies' man and a ladies' man, of being all things to all men that he may save some.

Such diplomacy demands a countenance void of all mental and emotional content, full of pious vacancy; a suit of modest black; whose cut precludes the possibility of any vigorous activity, a tie of stern and snowy simplicity.

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

Chapter XI.

The Full-orbed Day.

The south-bound train was doing reasonably well, lake and forest retreating as it flew. But Ronald wondered why it loitered so, homeward bound as he was, bearing with him the trophy of his exile. For Mildred was obviously stronger, each succeeding day adding to her vigour, even as it added to Ronald's gratitude and joy. But very little had been contributed to his confidence in distinguished city doctors.

Ephraim was on the seat beside him. He was lost in thought, the character of which would have been rarely interesting to Ronald, could he but have known. For Ephraim's meditation was of his friend at his side, and of the long, crying loneliness that must now surely be past and gone, and of the stubborn struggle that had ended in the victory which none but the defeated spirit knows. Something upon Ronald's face, a kind of chastened light, eloquent of the belated peace that had found the weary heart at last, made Ephraim sure that his old-time friend had come at length into the soul's great inheritance.

His reverie was broken by Ronald's voice: "Div ye mind that Sam buddy? I sent for him to come till the cabin, the mornin' Mildred tuk the turn."

"Yes, I mind—he's the New York feller."

"I'm gaein' to tell ye what I wantit; he gie'd me Hugh's address—he tell't me where the laddie bides —an' I;" Ronald hesitated—"I sent it till his mither that vera morn. An I slippit in a wee bit screed for the laddie himself;" Ephraim could see the flush in Ronald's cheek, and thought it beautiful. But he did not tell that he too had overheard the information imparted by the cheerful Sam, and that the same mail as carried Ronald's had borne a letter to his own Jessie, conveying the self-same precious tidings. Ephraim's face softened at thought of his well-loved child, and all the motherless years that had been hallowed by her tender care.

"I kind o' suspected that, Ronnie," Ephraim replied evasively. "Give us a shake, old friend—I wondered what made your face so bright. But I was just thinkin', Ronnie—it's nearly a man's whole pile, isn't it? I mean his kids—if a feller fails there, he fails all over. Lots o' millionnaires is paupers," he affirmed.

"I cam awfu' near bein' a pauper," Ronald mused. "Div ye ken, Ephraim—I wudna say it till ony ither buddy—but the licht seems awfu' bricht an' sweet; an' it's no' the wee lassie a'thegither," he said earnestly, smiling at his treasure—"it's somethin' mair; it's a wee bit like comin' oot o' a lang sickness, Ephraim. I dinna want to be comparin' mysel' wi' Bible folk, but I kind o' feel like I'd been wrestlin' wi' yin I cudna see—an' He was ower muckle for me; an' He kind o' touched me i' the hollow o' the thigh, Eph-

raim. An I had to gie in," he faltered in a trembling voice, "I had to gie in—but I didna let Him awa' till He blessed me. An' juist like the ither, d'ye see, at the breakin' o' the day! Mebbe ye dinna unnerstand, Ephraim—but it's a wonnerfu' thing when wrestlin' turns intill prayer," he concluded, his glowing eyes fixed in strange tenderness upon his friend.

Nor were Ephraim's eyes undimmed. "I kind o' thought as much, Ronnie; it sort o' struck me that mornin' Mildred came back from sea. I know all the sorrow you've had, Ronnie—I was onto it all the time. An' it'll all be the makin' of you, Ronald."

"It was a sair way o' bein' made," said Ronald.

"But it does the business alright," rejoined Ephraim. "I mind hearin' a feller preach once—in th' Episcopal. He was a new minister, an' they was takin' his measure. Some said he was broad; others said he was low; lots said he was high. I thought he was mighty long—an' dry. Only he said one thing I froze to—it was poetry, I reckon. 'Men learns,' says he, 'men learns in sufferin' what they teach in song.' An' I thought he hit the bull's-eye alright," Ephraim concluded.

"It's easier to dae the teachin' nor the learnin'," Ronald said reflectively.

"You can't," returned the other; "they always go in pairs."

The day was nearly gone; and the early evening shadows were creeping about the old farmhouse as Ronald and his wife sat once again by the generous fire, recounting all the intervening days, exulting over the restoration of their threatened treasure. Mildred, too was giving copious expression to the joy she felt at being once again amid the well-loved scenes.

"Fetch yir wee bit toys, lassie," Ronald bade her; "fetch doon thae toys o' Hugh's. Blaw the whistle, an' crack the whup—ye'll nae disturb onybody here."

While the child went on her willing errand, Mary Roberston once again recited the contents of her letter to the distant Hugh. Ronald's hand was far from steady as he held before him the answer, with its precious tidings.

"Then he nicht get hame the nicht!" he exclaimed, his voice refusing to be controlled.

"Yes, Ronald—he couldn't just tell the train. But I'm hoping it might be to-night. I'm watching," and the glowing eyes turned again to the window, peering through the deepening dusk.

Ronald Robertson arose, turned toward the stair, and walked slowly to the room above. Tenderly he looked about him. The boisterous prints were still upon the wall; heroic soldiers and gory Indians were not yet through with their astounding feats; the trusty sword still waited for the long vanished hand; the bird's nest was waiting yet

Granting the evolutionary causes, the reason why the freemasonry of men is closed against ministers is clear; why a crowd of hearty, joking fellows will chill like a March evening on the approach of an ecclesiastic. His influence is like a woman in the smoking car. And for the reason that he is decidedly feminine. That again is caused by his conformity to a world of women, whom he meets in church, on his pastoral calls, at Sunday-school picnics; who mould his theology and who set his ideals. No large and generous contact with the everyday lives of men is opposed to this. Hence, he is moulded into the kind of a man he is, thinks as he does, wears the kind of clothes he does, bears in his body the brand-marks of his profession as he does.

Is he to blame? No more to blame is he than that northern grouse that changes from leafy brown to spotless white when the inevitable hand of winter covers the dark-stained world with its mantle of purity.

for the brood that should return no more, and the silver-mounted collar still mourned the canine whose neck it had caressed so proudly.

Ronald walked over beside the bed. Sounds of childish revelry were wafted from below, but he heard them not. A rush of tears obscured his sight a moment; for the coverings of the bed were folded back, all white and new and beautiful—and ready. A glorious cluster of roses, winter-born, such as none but a mother's hand could have plucked from January's heart, filled the room with fragrance. And Hugh's mother's Bible was on the table, just as in other days.

Ronald knelt beside the bed; and hot tears, the tears of healing, fell like rain upon the waiting sheets, white and stainless though they were.

"Oh, God," the choking voice was pleading, "it surely canna be that Thou pitiest the same as a father does! Teach a puir sinfu' man, oh God, how to welcome a wanderin' laddie hame. I canna learn myself. Mak me as patient wi' him as th' Almichty's been wi' me; for I've sinned far mair again. Thee nor the laddie has again' his father. It's a late gift, I ken, oh, Lord, but I gie mysel'—"

The prayer was never finished. His wife's voice was calling from below; her soul throbbing in the cry.

Ronald was at her side in a moment. She was by the window, her face close to the pane. She did not move, nor even point, but Ronald's eyes joined the holy chase with a swiftness that only the hungering heart could lend.

"Gang, mither—ye maun gang," he whispered hoarsely.

His wife turned her face full on his—but she spoke no word. Eloquent and wonderful, the swimming eyes poured out their bidding. Ronald knew—and in a moment the door had closed behind him. Then the mother turned from the window and looked no more; but her heart was pouring out its load to God.

It was not long—Mary Robertson knew not how long—when the door was opened again, and Hugh and Ronald entered. Hugh's eyes leaped to his mother's face, and the stalwart son, his arms outstretched, took the trembling woman to his heart. No sound escaped her, no words of welcome marred the sacred greeting; but once or twice, Hugh arms relaxing, she pressed him again closer to her bosom, hungering for its long arrears of love.

"Tak him, mither; that's my Christmas gift to ye," Ronald's trembling lips said low—"it's late, I ken, but that's my Christmas gift," his face averted, gazing through the window from which reverence had turned another's eyes away.

Mildred stood, open-eyed, beside the fire. Ball and whip and whistle lay forgotten on the floor. When Hugh was free at last, he,

gaze turned in perplexity upon the child; whereupon she ran to him, holding up her arms. "I'd have known you were Hugh," she said confidently; "I could tell it by Nanna's eyes!"

It was the evening of the succeeding day, a day crowned by splendid revelry. For Ephraim, with the conscious Jessie, had completed the happy circle that had gathered about the generous table or surrounded the blazing hearth. But now a lull had come; and the older folks were by themselves amid the gathering shadows.

"That's auld Jock," Ronald suddenly exclaimed, looking out of the window as he caught the sound of bells. "Wha's drivin' him?—weel, if it's no Hugh!" he said, moving to the door. At the same moment, Jessie, very charming in her wealth of furs, came cooly down the stairs.

"They're off for a little outing," explained Ronald's wife; she and Ephraim had followed to the door. "I wanted them to wait till the morning, but they wouldn't."

"Pressure of business, I suppose," suggested Ephraim.

"Where nicht ye b' gaein', laddie?" Ronald cried to Hugh.

"Jessie wants to show me the mountain," replied the gallant Hugh; "she says it's grown since I saw it last."

"Ah, laddie! Ye're a bonnie pair, gaein' sicht-seein' i' the dark!" Ronald shouted triumphantly.

"That's all right, father—it's light enough," Hugh answered merrily, his voice blending with the echoing bells.

When Ronald returned to the fire, he found Ephraim there alone. "Aye, that's true; that's true, nae doot," he said musingly as he sank into a chair.

"What's this that's true?" inquired Ephraim.

"What the laddie said—there's plenty licht," he said. An' he's no far wrang; there's aye licht where there's love," and the keen Scotch eyes were very tender as they rested on the fire.

It was growing quite dark now; and both men, as such friends may, were drinking deep of the luxury of silence. The fire had sunk to a quiet ember glow when Ronald spoke.

"Ephraim," he said gently, "I want ye to gang wi' me."

"Where to?" asked Ephraim; "not goin' back to Shanty Bay?"

"No, Ephraim—but I'll tell ye where. I'm gaein' till the Saicrament again—it's a week frae the comin' Sabbath. An' I want ye to gang wi' me, Ephraim. We've had mony happy years wi' ane anither, an' I'm wishin' we cud tak the feast thegither. Wull ye no come wi' me, Ephraim?"

The ember glow burned deep and strong and silent while the two men sat in unbroken stillness.

"I'm not fit," Ephraim said at last; "I'm just a sinner, Ronnie—nothin' but a sinner."

"That's why I wantit ye," Ronald answered in the gentlest tone. "That's the vera credential that ye need. The Saicrament's no a winnin'-post," he went on quaintly; "it's

the place where sinners maks a new beginnin'. We a' begin at the Cross—an' the Saicrament's juist a wee bit pictur' o' the Cross," he concluded simply, his eyes turned in wistful love upon his friend.

"I've often wanted to," and Ephraim's voice was scarcely audible; "for He's done a lot for me."

"Ephrim," and Ronald drew his chair a little closer, "div ye mind that Christmas Eve—the nicht we had the daein's wi' Mildred's Christmas tree? Div ye mind tellin' me yirsel' aboot the graun' fun there is in givin'—ye said the Cross was the high-water mark. Div ye mind that, Ephraim?"

"Yes," the other answered thoughtfully, "yes, I remember."

"Weel, Ephraim, I want ye to gie yirsel'—to gie yirsel' to Him. There's nae ither gift worth speakin' o'—an' that's what ye dae at the Saicrament. Wull ye no gang wi' me, Ephraim?"

The silence was long maintained; but, just as the dying fire leaped into sudden flame, Ephraim's answer came.

"I think I'll go, Ronnie," he said in simple earnestness; "if He'll take me, I'll give myself, the same as you."

Ronald rose to his feet and took the well-loved hand in his. "Aye, He'll tak us baith, Ephraim—an' He'll never gie us back to oor ain foolish hands. He'll keep us till the mornin's here."

"He'll have to," Ephraim answered quietly; "there isn't no one else that can."

THE END.

WITH THE WORKERS

The church at Wichita, Kans., has been having additions every service since the Scoville meeting.

Charles E. Varney and wife of Paw Paw, Mich., purpose entering the evangelistic field in March.

W. H. Kindred has been in a three week meeting with the University Place church in Oklahoma City, Oklahoma.

The church at Jacksonville, Illinois, has received five hundred new members from the "Billy" Sunday revival held in that city.

The city of Winchester, Illinois, is now in a union meeting with the leadership of Rev. Alexander. It recently voted out the saloons.

J. A. Battenfield, who preaches regularly at Clay City, Illinois, held a meeting at St. Francesville, which resulted in thirty-five additions.

M. G. Menzies, who is on furlough from India, is speaking in some of our churches. He spoke recently in the church in Oberlin, Kansas.

The church at Clovis, California, dedicated a new house of worship recently. J. R. Perkins of Fresno assisted in the dedicatory exercises.

Evangelist M. L. Anthony, of Arkansas, has held a meeting in Pearl, Illinois. There were twenty-five additions to the church as a result of the effort.

Wm. L. E. Shane had a harvest day in his ministry recently. While preaching at Marshall, Oklahoma, he baptized seven and had three confessions on one Sunday.

The church at Bartlesville, Oklahoma, is now engaged in the erection of a new church building which when complete will be one of the best in our brotherhood in that state.

The Roanoke Boulevard church of Kansas City has extended a call to J. F. Quisenberry of Weatherford, Texas. The change of pastorate was to take place the first of December.

Evangelist John W. Marshall has closed a successful meeting at English, Indiana, which resulted in twenty-two additions. A young man has been installed as minister for half time.

Evangelist Addison Crabb and wife have been engaged recently in a meeting in Decatur, Indiana. Sixteen were added to the church. They are commended for their interest in personal work.

At Assumption, Illinois, in the work of the regular minister, eighty-four have been added to the church since May. The members are greatly encouraged over this substantial addition to their working force.

M. L. Buckley has just closed his third year with the church in Collinwood, Ohio. The past year 175 have united with the church and attendance at all the organizations has been very greatly increased.

Several of the churches in Oklahoma are now without ministers. Among these are the churches at Paul's Valley, Lindsay, Blanchard, and Lexington. Oklahoma is a great and growing field for our brotherhood.

L. L. Carpenter dedicated a new house of worship at Arapahoe, Neb., last Sunday.

Evangelist N. A. Stull recently held a series of evangelistic meetings in the church at Sterling, Kansas. There were fifteen additions.

Mrs. Mecca Marie Varney, pastor of our church at Paw Paw, Mich., has been elected as the National Superintendent of the Department of Franchise in the W. C. T. U. This recognition of merit will be a gratifying one to the Disciples.

Twenty-four have been added to the churches in Washington, D.C., recently. This city has come to be a field of successful exploitation on the part of the Disciples. Beginning with the ministry of the veteran F. D. Power as a foundation, our churches and missions there have grown apace.

Evangelist J. C. Coggins held a meeting in Jasper, Alabama, which resulted in twenty accessions to the church. He was assisted by J. D. Patton, who had charge of the singing. The church is greatly blessed by the enterprise and will continue to go forward under the ministry of L. O. Herrold.

W. W. Denham is the pastor at Carthage, Illinois. Since his coming, a number of advance moves have been made. The building has been decorated and wired for electricity. The church has assumed the obligations of Living Link work. There have been frequent additions. All departments are in good condition.

L. W. Meyers of the North Lawrence church, Kansas, has been selected by the Endeavorers of Topeka to be the Living Link evangelist of their society. This enterprise on the part of the young people shows that the prophecies of a speedy funeral for the C. E. will be slow of fulfillment.

J. Russell Gordon, who resides in Mexico City, Mexico, finds himself deluged with letters from the states with reference to a certain proposed anti-foreign mining law. This law did not pass and is not likely to be proposed again. Foreign capital is welcome in Mexico. This is not to pass judgment upon the value of Mexican mining investments, but to relieve one of our brethren of a burdensome correspondence.

One of our exchanges has considerable humor in its "Exchange" column. Many of the ministers announcing themselves open to a call consider it necessary to say that they believe the Bible. Should that journal come to insist on faith in Mahommed, would there be those who would write in and say they had it? A minister does not need to continually reiterate his faith in the teaching of the Holy Scriptures. His respect for the book is shown by knowledge of it and by his successful use of its truths.

L. H. Stine has resigned at Tipton, Indiana.

E. T. Cornelius, a last year's graduate of Christian University, has accepted a call to Macon, Mo.

Rev. G. W. Zink, has accepted a call to Pleasant Plains, Illinois, and is already upon his field of labor.

Lewis P. Fisher of the Cantrall, Illinois, church, will preach at the Athens church every Friday evening.

Charles E. McVay will lead the singing in a union meeting at Palmyra, Illinois, during the month of December.

Evangelist Clutter, who is now in a meeting at Cheney, Kansas, has had eighty-six additions to date and the meeting still continues. He is open for dates in 1909.

The church at Bethany, Mo., is now in a good meeting with the pastor, Andrew P. Johnson, doing the preaching. Good results are coming as a sequence to his efforts.

Cotner University meets Christian University in their third annual debate during this month (December). Cotner will affirm the desirability of postal savings banks in the United States.

C. H. Winders, of Irvington, Ind., is in a meeting at New London, Mo., E. M. Richmond, minister. Ralls County, Mo., is Brother Winders' old home, and he is highly esteemed there.

Drake University has purchased the alumni list, present student enrollment, and apparatus of Keokuk Medical College and College of Physicians and Surgeons, and transferred the same to Des Moines.

C. E. McVay assisted the minister, Andrew P. Johnson, in a two weeks' meeting at Bethany, Mo., with seven accessions in all. The field was already well gleaned as Evangelist Lockhart held a meeting there last year with a very large ingathering.

The Sunday-school at Rockford, Ill., observed Rally Day last Sunday in connection with World's Temperance Sunday observances. It was a splendid success in spite of the rain, 265 were present and a collection of \$21.50. They expect to get into their remodeled building December 20. A splendid spirit prevails in the work. W. D. Ward is the pastor.

J. Will Walters, of Niantic, Ill., has accepted a unanimous call to the church in Sullivan, Ill., and began his labor there December 1. This is the church where C. R. Scoville held a meeting two years ago with 752 additions. Mr. Walters suggests that applicants for the Niantic pulpit write N. A. Boone, clerk. One man made the good confession there last Lord's day.

C. A. Hicks, minister for the church at Mountain Grove, Mo., and also principal of the high school in the same place, passed to his final rest Monday, Nov. 23. Funeral services were conducted Wednesday by D. B. Warren of West Plains, Mo. Mr. Hicks was one of God's noblemen. A true, humble, sweet-spirited disciple, and a progressive and exemplary minister, in the pulpit and out. He will be missed among his brethren here. He was a graduate of Christian University of the class of '05.

TELEGRAMS.

East Orange, N. J., Nov. 30:—A great day in New Jersey. First and only church of the Disciples of Christ in New Jersey. A magnificent building costing \$38,000 dollars, with a seating capacity of 1,200, and filled to overflow each of three services, was dedicated Nov. 29th. Gen. Z. T. Sweeney, at morning and afternoon services, made appeal and raised \$19,000 instead of the \$15,000 asked for. At the evening service Miner Lee Bates, President of Hiram college, a former pastor, preached the dedication sermon. At the conclusion eighteen made confession and nine letters received.

Rev. W. J. Wright, Secretary of Christian Missionary Society, one of the first to lend a helping hand when this work started in 1900, traced its history from its first meeting over the plumbers' shop then to the small chapel on to the victory of this day. New York City and Brooklyn were represented by Pastors Rev. S. T. Willis, Herbert L. Martin, J. P. Litchenberger, Joseph Kevill, Walter S. Rounds and W. C. Bower from Tonawanda, N. Y.

L. N. D. Wells, Pastor.

Eureka, Ill., Nov. 28, 1908:—Meeting closed. 110 added in twenty-two days. Breeden, evangelist; Saxton, singer.

A. W. Taylor.

Harriman, Tenn., Nov. 30, 1908:—Began here yesterday with W. T. Wells. Last night's audience one of the largest in the history of the church. The members are enthusiastic. The field is considered very difficult. Pray for us. Brooks Brothers.

Logansport, Ind., Nov. 30:—Closed short meeting Pomona California with 201 responding. Meeting really only beginning. Blessed fellowship with many Southern California preachers. Many with us several days, this is only a sample of the way they help each other in that border land. Brother Clubb a royal host. California not more difficult for our plea than other places. Starting at Logansport, Indiana, with thirty-four to date, as hard a field as I have had, but responding wonderfully. Joseph Craig a great pastor. Leroy St. John started with me today. Great men's meeting at Elks' Hall.

Herbert Yeuell.

Anderson, Ind., Nov. 30:—Dark, rainy day yesterday. Forty-four added, 200 in eight days or twenty-five per day. House packed continually. Building too small, members fill it. Overflow addressed by Brother Grafton last night. Vancamp and Rockwell singing. Chas. Reign Scoville.

I have just closed my second meeting at Fredonia, Kansas, for this year, with forty-four additions and with 304 added in both my meetings there. Greater crowds and interest in second meeting than in first. I am at Garnett, Kans., for December and Eureka, Kans., for January, and Blackwell, Oklahoma, for February. Churches and ministers write me at my home, 160 Pierce Avenue, Chicago, Ill., any time.—Richard Martin, Evangelist.

C. S. Weaver, who spent a term of service in Japan, will deliver the C. W. B. M. day address in Niantic, Illinois.

On the Sunday of Nov. 22, there were three additions at the church in Fitzgerald, Ga., where E. E. Hollingsworth preaches.

Thomas H. Pipewell has just closed a meeting at Arkansas City, Kansas, which resulted in twenty-four additions to the church.

Dr. B. B. Tyler preached at the First United Presbyterian church of Denver recently in behalf of the Woman's Home Missionary Society of that denomination.

E. C. Bragg has taken up the work at Guyton, Ga. Mr. Bragg was the last pastor of the First church at Fitzgerald, which has united with the Central church.

John Tabor dedicated a new church building recently in Checotah, Oklahoma, and is now following this with a meeting which promises a good ingathering for the church.

Jasper S. Hughes, who now lives at South Bend, Indiana, offers his lecture on "John of Patmos" to any church or society wishing it, the proceeds to go to any good cause specified.

On the afternoon of Nov. 22, the Christian congregations of Denver gathered at the Highland Christian church to rejoice with them over twenty years of independent life for that church.

There is a fine opening for a competent merchant tailor at Fitzgerald, Ga., a member of the Christian church being preferred. Address, Rev. E. E. Hollingsworth, 403 N. Main street.

F. L. Van Voorhis held a meeting with the church in Edmond, Oklahoma, recently where Mr. Rosenstein ministers. The result of the meeting was forty-seven accessions to the membership of the church.

Dr. B. B. Tyler is teaching a Bible class in the Y. M. C. A. in Denver, this winter. His activities in the International Sunday-school work, and his travel in the Bible lands, qualify him for most acceptable service in this field.

Charles H. Caton is holding his own meeting in his church at Savannah, Mo., and is having most marked success. The Sunday-school has made a seventy per cent. increase in attendance and the revival is bringing many other good results.

No year passes any more without the presence of ministers of the Disciples being in the state legislature in Illinois. Rev. W. M. Groves was elected on the Democratic ticket in his district. He makes his home in Petersburg. He had just been elected Grand Master of the Odd Fellows in Illinois.

Charles S. Elder is the appointed agent of the Christian Century in the South Broadway church in Denver. It is a commendable custom of many of our ministers to appoint official agents for desirable church papers in their congregations. Where the church paper goes, the pastor does not have to go so often.

A series of revival meetings began Nov. 5 at the Christian church in Pittsfield, Illinois. W. H. Cannon, the pastor, is doing his own preaching with the assistance of A. L. Haley, a singing evangelist. On a recent Sunday evening every Protestant church in the city dismissed their services and attended the Christian church, thus expressing their fraternal interest in the evangelistic enterprise.

W. H. Book, of Columbus, Ind., has held a meeting at Taylorville, Ill., with fifty-six additions. The pastor, Myron L. Pontius, speaks in the most appreciating way of the work of the evangelist. He commends especially the simplicity of his message, the cordial treatment of other religious bodies, and the able presentation of the biblical themes that are appropriate to evangelistic meetings. The pastor will continue the special meetings for a time.

FUND TO COVER LOSS AT THE SOUTHERN CHRISTIAN INSTITUTE.

The following gifts have been received to date, November 20th, toward covering the loss at the Southern Christian Institute, caused by the burning of the girls' Dormitory there:

Annette Newcomer, Des Moines Ia.....	\$ 1.00
Knox P. Taylor, Jacksonville, Ill.....	1.00
N. M. Reed, Hartford, Kansas.....	3.00
Lydia Kempf, Des Moines, Ia.....	2.50
Carthage Church, Ill.....	4.15
A Friend.....	100.00
East Orange Ch., N. J.....	5.00
Helen M. Bunker, Exline, Ia.....	5.00
Red Oak Auxiliary, Ia.....	10.00
Cincinnati, Walnut Hills Church,	
Friends.....	38.00
Cleveland, Euclid Ave. Aux.....	25.00
Footville Church, Wis.....	14.00
G. E. and Mrs. G. E. Shanklin, Sweet Springs, Mo.....	5.00
B. F. Coulter, Los Angeles, Calif.....	10.00
L. E. West, Rock Island, Ill.....	10.00
Brooklyn Aux., Ia.....	5.05
A. J. Thomson, New Albany, Ind.....	10.00
Mabel E. Waiter and Mrs. John Wal-ter, Ohio, Ill.....	2.00
John Rivers, Buxton, Iowa.....	5.00
Troy Church, N. Y.....	6.50
Manchester, N. H., Ladies' Aid.....	5.00
Wilwaukee, Wis., C. E. Society.....	5.00
Worcester Church, Mass.....	3.00
A. Adamson, Akron, Ohio.....	5.00
Cedar Rapids Church, Ia., Friends.....	38.00
Wichita Falls, Texas—Mrs. and Mr. A. J. Bush.....	5.00

The following gifts were received by President Lehman:

Sarah Blackburn, Port Gibson, Miss.....	\$ 1.15
Maurine Ball, Eureka, Ill.....	2.00
L. C. Jones, Utica Ins., Utica, Miss.....	5.00
Willis Prout, for Engleside S. S., Chicago.....	15.00
Clara A. Erisman, Buffalo, N. Y.....	10.00
Mrs. S. P. Burgess and Mrs. Jennie Barber, Woodhull, Ill.....	5.00
Dr. and Mrs. M. A. Austin, Anderson, Ind.....	25.00
Friendship Baptist S. S., Edwards, Miss.....	2.30
Samuel Cotterell, Nashville, Tenn.....	8.00
Judge and Mrs. Chas. J. Scofield, Carthage, Ill.....	10.00

Then so far we have the following names of those sending direct to Indianapolis:

Mrs. A. T. Ross, Eureka, Ill.....	\$25.00
Ladies' Aid Society, Eureka, Ill.....	25.00
Mrs. N. E. Atkinson, Irvington, Ind.....	5.00
Miss Murphy, Irvington, Ind.....	5.00

Making \$466.65 received, in all, to November 20th, and then we have pledges to the amount of about one hundred and fifty dollars which would make a little over six hundred dollars. We need \$3,000 to tide us over this time of loss.

I heartily thank those who have so promptly responded, but the amount so far received is only about one sixth of what I actually need to make good the loss at our Southern Christian Institute. Will not our brethren see to it that I have this \$3,000. This Institution has never been adequately equipped for its great work. I ask not for any thing fancy for it, but for just a plain working equipment for the great work it has before it. This school has been a part of the work of the Church of Christ for twenty-five years. We have now come to a time in it which we might almost call the "parting of the ways," when we must either go forward and properly equip it for its great work or lose what cannot be estimated in dollars and cents. We have come to a time when this work calls for development; for a broader basis for work.

Will not our brotherhood heed this re-

quest for \$3,000, now that we may recover the loss made by fire and lay the basis for a better equipped work at this school whose work is nothing less than the part in the redemption of a race and the solving of one of the grave problems of this land of ours.

Brethren send personal gifts, and churches send offerings that this Institute may go forward in its righteous work.

Send gifts to C. C. Smith, 1365 Burdette Ave., Cincinnati, Ohio.

C. C. Smith.

REMARKS ON FALL HATS.

It is time to say another word or two about the shockingly ugly and offensive hats of the supposedly well-dressed women. The fall hats are worse than ever. They have greatly increased the pains and penalties of metropolitan life, as they not only offend the vision but they interfere with "personal liberty." When the woman who wears one of the incofable hats to the theater reluctantly removes it as the curtain is rising, she places it on her lap, but it covers also the laps of the persons on either side of her. If one of these happens to be a solitary man, and there in another woman with the same kind of hat on the other side of him, he soon feels that he might as well have been born a turtle.

Some of the hats are so large that the wearers of two of them are apt to jostle each other on the sidewalk to the peril of their millinery. They are sometimes so large that the doors of the street and subway cars are too narrow for their wearers to enter comfortably. A short woman wearing one of the biggest hats in a street car can cause enough annoyance to unoffending men to make them forget the storied dignity of manhood. Indeed, a woman who wears a fashionable hat of the autumn of 1908, in public places, renders herself liable to insult.—New York Times.

Love is life. The unloving merely breathe.—Christopher North.

Sunday School Teacher—"Well, Johnny, have you had anything during the week to be especially thankful for?"

Johnny—"Yes, ma'am."

Sunday School Teacher—"What was it?"

Johnny—"Billy Jones sprained his wrist yesterday and I licked him for the first time."

* Definition of Home.

A place where you can put your feet on the sofa once in a way, where you can take a friend in without upsetting the universe.—"Home Chat."

To Possess
a Healthy and Pearly

SKIN

use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburn, nothing compares with

**Glenn's
Sulphur Soap**

Sold by druggists.

Hill's Hair and Whisker Dye
Black or Brown, 50c.

The Mother's Holiday.

"Do you know," said Mrs. Jack, "that for the next month I shall never sit down to a meal that I know all about in advance. I can just look down the card and point a finger, and someone else has done the work."—Daily Chronicle."

To Regenerate Turkey.

What would do more than anything else to regenerate Turkey would be a visit from our King. At present he is loved by both Moslems and Christians.—"Standard."

LIVING ADVERTISEMENT. Glow of Health Speaks for Postum.

It requires no scientific training to discover whether coffee disagrees or not.

Simply stop it for a time and use Postum in place of it, then note the beneficial effects. The truth will appear.

"Six years ago I was in a very bad condition," writes a Tenn. lady, "I suffered from indigestion, nervousness and insomnia.

"I was then an inveterate coffee drinker, but it was long before I could be persuaded that it was coffee that hurt me. Finally I decided to leave it off a few days and find out the truth.

"The first morning I left off coffee I had a raging headache, so I decided I must have something to take the place of coffee." (The headache was caused by the reaction of the coffee drug—caffeine.)

"Having heard of Postum through a friend who used it, I bought a package and tried it. I did not like it at first but after I learned how to make it right, according to directions on pkg., I would not change back to coffee for anything.

"When I began to use Postum I weighed only 117 lbs. Now I weigh 170 and as I have not taken any tonic in that time I can only attribute my recovery of good health to the use of Postum in place of coffee.

"My husband says I am a living advertisement for Postum. I am glad to be the means of inducing my many friends to use Postum, too."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Illinois Central R.R.

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SERVES
A VAST
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CHICAGO, ILL.
OMAHA, NEB.
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ST. PAUL, MINN.
PEORIA, ILL.
EVANSVILLE, IND.
ST. LOUIS, MO.

CINCINNATI, OHIO
NEW ORLEANS, LA.
MEMPHIS, TENN.
HOT SPRINGS, ARK.
LOUISVILLE, KY.
NASHVILLE, TENN.
ATLANTA, GA.
JACKSONVILLE, FLA.

Through excursion sleeping car service between Chicago and between Cincinnati

AND THE PACIFIC COAST.
Connections at above terminals for the
EAST, SOUTH, WEST, NORTH

Fast and Handsomely Equipped Steam-Heated
Trains—Dining Cars—Buffet-Library Cars—
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A. H. HANSON, Pass'r Traffic Mgr., CHICAGO.
S. G. HATCH, Gen'l Pass'r Agent, CHICAGO.

CHICAGO

THE UPLIFT FORCES OF THIS CITY WORKING THROUGH EDUCATION.—MR. O. F. JORDAN TELLS OF THE GREAT UNIVERSITY, THE JOHN WORTHY SCHOOL AND OTHER CULTURAL AND REDEMTIVE FORCES.—DISCIPLE CHURCH NEWS.

The City's Higher Life

The view of Chicago held by the provincial easterner is that it is a city of saloons and gambling hells, with no life higher than that of the stockyards. The picture which we presented last week of the forces of evil in Chicago must be contrasted with some other pictures showing the things in Chicago that minister to the higher life. While Chicago has forms of wickedness that are unmatched in America, it also has efforts toward the higher life that are entirely unrivalled upon the continent. The social experiments of the municipality, the educational facilities, the religious organizations and even the clubs of Chicago are indications of a mighty force working for righteousness. Within a generation it shall be known whether these higher forces shall be outweighed by the lower.

We wish in this article to note the efforts being made in Chicago in the field of education. No more wonderful achievement in this field is to be found in Chicago than the University of Chicago. The doors of this university were opened in 1892. Located near the Midway, it was an object of mirth to some visitors to the Columbian Exposition with its small temporary building. In the sixteen years that have elapsed since then, it has grown to be one of the great universities of the country with over five thousand students, having outstripped in attendance many of the universities in the east with centuries of history. The secret of this great university's growth is to be found in the constructive genius of its first President.

Mr. Rockefeller's Choice.

When John D. Rockefeller sought out a teacher in Yale, a young man who had never been heard of in the country at large, to plan the spending of his millions in the founding of a great university, the world wondered. The keen judgment of the oil king was soon vindicated, however. President Harper was a man capable of doing many men's work at the same time. He had drawings at the time of his death of buildings to entirely cover the territory on the Midway from Washington to Jackson Parks. He had planned the openings of new colleges and schools to cover entirely the field of human knowledge as it is now covered by the schools. His plans were always for an institution which in the end should be the wonder of the world. He was a great raiser of funds. He always protested that his chief joy was in the field of constructive scholarship, but nevertheless no university executive in modern times has brought together in a space of ten years seventeen millions of dollars for a university. This money did not come from the fortune of John D. Rockefeller solely. There is only one building on the University campus that was built with Rockefeller's money. Some of it was given by Jews, and most of it by the great business men of Chicago. However, buildings and money would never have made a university. Pres. Harper was a great judge of men. He knew where to lay hands on the bright young men of the schools in the east and built a faculty from men who have made their mark in the field of constructive scholarship. Few men are teaching in the more important departments of the university who have not written a textbook on the subject taught. In Harper's life time there was no greater Old Testament scholar in America than himself. In the field of New Testament there is not in America a more comprehensive scholar than

Prof. Burton. In the field of Egyptology, Prof. Breasted is the foremost American scholar. In Psychology the names of John Dewey and Prof. Angell carry great weight. In the field of chemistry and biology, the university has been a great factor in late years. The present management of the university is carrying out the great ideals of President Harper. As years go by, new buildings will be built, new schools opened and the wonder of the world in education will be in Chicago. It is possible now to proceed from the kindergarten to several of the professions without leaving the university. Some day that will be possible with any profession.

Municipal Education and Reclamation.

Public school education has been commanding increased equipment, but the growth of the city has been so phenomenal that the city does not yet have adequate facilities for the instruction of the young. There are 327 school buildings which have a valuation of thirty millions of dollars. The budget for the year 1903 was nearly nine millions of dollars.

One of the most interesting of the municipal education plants is the John Worthy school. In this school the boys who become delinquent in the city are detained and educated. It is not a prison, but in every sense a school. The point of view of the discipline is shown by an incident that happened as we were visiting the place one day. We were shown a large swimming pool in the yard. "We use this to punish our boys," said the superintendent. Some of the would-be-wise in the party winked and remarked to each other that when they were boys a swimming pool was not much of a punishment. After a time the superintendent resumed, "We punish our boys by not allowing them to use this pool when they violate the rules." He told us it was a punishment that usually brought a boy back into discipline. The education in the school is largely of the manual training sort. The boys make many objects that would do credit to the most skilled workman in those fields. In the school room they were better behaved than boys are in any school-room in Chicago, probably. They sang the school songs with a spirit and seemed to enjoy their life hugely. Boys discharged from this school rarely ever return. They are permanently reclaimed to law-abiding citizenship. The improvement of this method over the medieval tortures that used to be meted out to boys in state institutions is too apparent to need comment.

Professional and Technical Schools.

In Chicago there are 700 divinity students scattered through five schools, in addition to those in training in the Moody Institute. There are about nine hundred law students in five law schools. There are nearly three thousand medical students in seven different schools. There are nearly 400 pharmacy students in three different schools. There are 641 student nurses in twenty-three different hospitals. In ten business colleges, there are nearly six thousand students. In the Armour Institute there are thirteen hundred technical students. Five hundred are studying for the teaching profession in a normal school, and 225 are preparing for kindergarten work in training schools. Not less than thirty thousand people in Chicago are students for the professions and the technical occupations.

We cannot, of course, hope to be detailed in our statement of the educational equipment of Chicago. We might mention

the numerous night schools and vacation schools in the public school buildings. We might mention the influence of such institutions as the Art Institute and the Field Museum. We might take note of the great libraries of Chicago adapted as they are for the different grade of students, from the purely popular institution known as the Chicago Public Library to the library with the reference books for careful scholars called the Newberry Library.

It is encouraging to note that with all the vice and sin in Chicago, with the dreadful poverty of the slums and the selfish commercialism of the market place, there is in the city nevertheless a great army of those who long for the coming of the Kingdom. In a city which has more divinity students and more student volunteers than in any city of the world, we have something to hope. The forces of King Emmanuel draw themselves up for battle with the forces of evil. The fate of American civilization is to be determined in New York and Chicago. We have much to hope and much to fear. The Christian church has it in her power to decide the battle.

CHURCH NOTES.

Hon O. W. Stewart spoke to the ministers on Monday. The speaker on the City Charter failed to appear, but all lingering regret was wiped out in the humor and telling hits of our inimitable temperance orator. Mr. Stewart spoke of the progress of the temperance reform. He reported that not a town on the Ohio river in Ohio, except Cincinnati and Marietta, had a saloon, and an election is pending in Marietta. The burden of the address was to retute the personal liberty and economic arguments of the saloonists.

Twenty-five ministers were present at the meeting at the Grand Pacific on Monday.

The National Church Federation will hold a meeting in Chicago Dec. 21. The Ministers' Association voted to adjourn for the day and be in attendance.

This week there is a series of union meetings of the men's clubs and brotherhoods of the city for prayer. These meetings are held at the Central Y. M. C. A.

C. G. Kindred is reported better and may be able to leave the hospital this week.

There were two additions at Harvey church last Sunday. W. D. Endres is organizing the church for an active winter's service.

There were two confessions at West Pullman church last Sunday where Guy Hoover ministers.

The quarterly meeting of the C. W. B. M. takes place this week at the Jackson Boulevard church. Mr. Sarvis of the University of Chicago will relate experiences in Africa.

The shorthand night school in the Evanston church has opened with twelve pupils and new recruits coming at every session. The class meets three nights a week. The experiment has been of sufficient interest that most of the metropolitan dailies have sent reporters to the church to secure details. The class will be conducted until June.

POMONA (CAL.) MEETING.

We have just closed the greatest meeting ever held in Pomona. I wrote to Herbert Yeuell just before the New Orleans Convention, and it so happened that he had an open date for a short meeting immediately following the convention. This gave us a very little time in which to prepare, but we set to work at once and by the time the meeting began, we were ready. Skillful, persistent advertising filled the church at the first service, Thursday night, and on Sunday night we were crowded to overflowing. We at once secured a tent seating 1,000, which was frequently taxed to its utmost capacity. There were 800 at the men's meeting, and over 900 at the women's meeting on succeeding Sunday afternoons. The large chorus choir, under the efficient direction of our own brother, G. H. Waters, was an inspiring feature of the meeting. The amount of personal work done was a revelation to us all. It demonstrated that personal work from house to house and during the progress of the invitation counts.

I am persuaded that we should do more personal work in all revival meetings. A complete religious census of the city had been taken prior to the meeting, which proved invaluable to us in our personal work. During the meeting there were about 180 responses to the invitation, some of these will unite with other churches in the city, some will not unite with any, about 140 will be added to our membership. Quite a good many heads of families are among the number, but what pleased us most was to see so many young people and boys and girls from the Sunday-school coming into the church.

Only a word need be said about the Evangelist. Brother Yeuell is truly a great leader. He understands his work thoroughly and he pushes it with inexhaustible energy and persistence. He goes a rapid gait from the time he enters the church till the meeting is over. Everybody feels the thrill of his intense earnestness. He is clear-cut in style and often dramatic in delivery. He preaches the gospel. No quarter is given to compromise, and no mercy is shown the man who would destroy faith in the old book. This is enough.

Sister Yeuell accompanied Brother Yeuell to the coast, and she proved a worthy helpmeet to her husband in his great work.

We feel stronger, and the church will go forward to still greater things.

M. D. Clubb.

BALTIMORE, MD.

For a little over seventeen years I have been the minister of one congregation and in that time have held twenty meetings with the same congregation in which I did the preaching. My twenty-first meeting closed on the 22nd inst. with 105 additions, half of them being from new homes. F. C. Husfon, of Indianapolis, was my able and efficient assistant. He had charge of the singing, and in addition to his leading the chorus every evening, he also sang a solo. His music was greatly appreciated and contributed largely to the results of the meeting. Fred B. Smith, of New York, the well known Y. M. C. A. speaker, spoke one evening to men only, at which service twenty-nine men decided for Christ. The Christian Temple has been greatly blessed and we are preparing for an aggressive winter campaign.

Evangelists Taubman and Gardner began on the 22nd of November, a meeting with L. B. Haskins of 25th St. church, and already there have been several additions, and we are looking for a great increase in that work. It is a fine field. Recently H. F. Lutz, of Harrisburg, Pa., held a four weeks' meeting at Calhoun St. church, with O. B. Sears and

there were forty-five who made their decision for Christ, which made an epoch in that church and gave them great encouragement. Nelson Trimble has started in a revival at the Christian Center having services three nights a week, and there have been six additions to date. B. A. Abbott has returned from Milligan College, Tenn., where he delivered a course of lectures and stopped at Bristol for a short meeting with Rev. Blake. J. N. Pickering recently had several baptisms at Randall St. church. Jesse Dehoff is preaching at the Lansdowne Church. Several weeks ago a lot was given to us for the Wilhelm Park church and the building there will be started in the spring.

This is a great city that we have hardly begun to work in. The Disciples have eight churches and missions and several small colored churches, but there is room here for two dozen churches of the primitive faith. The harvest is ripe. "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

Peter Ainslee.

MISSIONARY NEWS.

R. A. McCorkle, Missionary of the Foreign Society at Osaka, Japan, who was forced home on account of sickness some two months ago, has made great improvement. He has gained thirty pounds in weight. He hopes to be able to return within the next two months. He is at present with friends at Akron, Ohio.

John Lord, Missionary of the Foreign Society at Vigan, P. I., reports fifty-five baptisms during the past month. Twenty-five of these were from the new school in the mountains, and one was the leader of their town. The Gospel is having a telling effect among those head-hunting people.

During the past week, the Foreign Society has received two pledges of \$500.00 each, toward the new Bible College at Vigan, P. I., and also a number at \$100.00 each. This matter should be pressed vigorously to make good the \$25,000 which is required. Remember the proposition of R. A. Long to give \$5,000 of the amount.

M. B. Madden, Missionary at Sendai, Japan, reports three baptisms. He started on an extended trip Nov. 7th, holding meetings at a number of different points.

The new Missionary, C. C. Wilson and wife, reached Honolulu, their new station, Nov. 10th, and have taken up their work in earnest. For four months previous to their arrival, A. C. McKeever of the First Church, that city, carried on much of the mission work in addition to his regular work. During that period, there were ten additions, nine by confession and one by baptism.

Miss Mamie Longon has reached Manila, her future field of work. She is supported by the church at Pittsburg, Kansas.

Once Sir Henry Irving, while playing "Macbeth" in London, was somewhat disconcerted by one of the "gallery gods." He had reached the point where Macbeth orders Banquo's ghost to leave the banquet board. "Hence, horrible shadow, unreal mockery, hence!" exclaimed Irving in his most tragic tones, and with a convulsive shudder sank to the ground, drawing his robe about his face. Just as Banquo withdrew, an agitated cockney voice from high up in the gallery piped out as if to reassure Irving: "It's all right now, 'Enery; 'e's gone!"—Everybody's Magazine.

A SPLENDID CLASS GRADUATES.

On Monday night, Nov. 23rd, the Teacher Training Class at Diamond, Mo., held their graduating exercises. Nineteen of them passed with good grades and received their diplomas. The class has been taught by the minister, Jas. M. Miller, and has done among the very best work of any class in the state, due to their strong determination and interest under the wise guidance of their splendid young pastor.

I am constantly told, in urging others to organize Teacher-Training work, that this is possible in the cities and large towns, but not in the villages and country churches. Now, Diamond is a town of less than five hundred people. Nearly all the members of that class live in farm homes from one to four miles from the church, which is located in the village. Their completion of the course in such a thorough way shows that this work can be done in the country districts and small villages just as well as in the big towns and cities; and, indeed, the people having more time for study, if they will put their minds to it, can do it better than the people living in the centers where there is so much to distract.

Geo. L. Peters, minister of the South Joplin church, came over to the graduation occasion at the request of the class, and made an address, and the writer was privileged to give an address and award the diplomas. The class will soon take up the Second Standard Course, and go on with the work. A fine audience witnessed the exercises and we believe received impressions that will be effective in advancing Christian service in that community for years to come.

J. H. Hardin State Sup't.

311 Century Bldg., Kansas City Mo.
Nov. 25, 1908.

FATHER AND SON.

Both Gained Health on Right Food.

A food that will build up the health of a man and that can be digested by a baby, certainly has value worth considering.

The following report from an Ohio wife and mother is to the point and interesting.

"My husband had suffered great agony from stomach troubles at times for five years. Finally, after six months in the hospital, he was operated on for appendicitis.

"From that time he grew weaker and thinner, until when we brought him home he was reduced from 145 to 108 lbs.

"Then he began to eat for breakfast, Grape-Nuts with cream and a soft boiled egg. For dinner a dish of Grape-Nuts and cream, toasted bread and a glass of warm milk. For supper same as breakfast with a baked potato, one or two poached eggs, and a glass of warm milk.

"After two months on this diet he had nearly regained his normal weight. He took out-door exercise, and got plenty of sleep. He has no more trouble with his stomach and can eat anything.

"These results induced us to try Grape-Nuts on our 6 months baby, who from birth had been puny. Nothing seemed to agree with him, although we tried the whole list of Infant Foods.

"When I began to feed him Grape-Nuts with warm milk poured on to make it soft, he weighed only 13 lbs. After six months on his new diet he has gained 7 lbs., and is healthy and happy."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Every read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

SOME ANNOUNCED PLANS FOR C. W. B. M. DAY.

BY MRS. M. E. HARLAN, COR. SEC.

The correspondence coming to the Secretary's desk indicates a wide spread co-operation in the purpose to present the work of the Christian Woman's Board of Missions to the churches sometime during the month of December.

The large majority will use the first Sunday. This is preferable and is to be commended.

However, very often local plans for special work makes this impossible, or a later date is desired.

Then many Auxiliaries that observe the day the first Sunday have been asked to reproduce their program in some nearby church where there is no Auxiliary.

A number of pastors will exchange pulpits in the presentation of the work of the Christian Woman's Board of Missions on this annual missionary day.

All our State Officers who do field work are engaged for every Sunday in December, both morning and evening.

The National Officers have had their dates all taken for sometime.

All our State Missionaries (Organizers) are to aid in this day's services during the entire month of December.

There is a great call for missionaries as speakers. We could use one hundred like those we now have home on furlough and ready for such service.

A number of Auxiliaries and churches will use the stereopticon views. The National Executive Committee has three sets in the field, Kentucky, California, and Michigan have their own views and machines. A number of individuals and Auxiliaries have arranged for these also.

The day will be observed in all lands where there is a Christian Church and an offering will be taken for the work.

Two years ago Providence, Jamaica, sent to headquarters the first C. W. B. M. Day offering, \$6.50.

Bilaspur, India, has an Auxiliary of sixty members. Each member will make an offering.

Jamaica has an Auxiliary of seventy members. The very poorest will bring a gift.

Orders for supplies show great interest. One hundred thousand C. W. B. M. Day collection envelopes have been sent out. Orders for these are still coming in. Fifty thousand C. W. B. M. Day program folders are in circulation. The second edition of Snapshots from the New Orleans Convention is exhausted.

In hundreds of churches a great gift of women is to crown the day's work.

A message just received from Des Moines says, "When the call for new members is made it is planned to have at least one hundred women ready to respond, each with a gift of at least one new name." The inspiration of such an event will sweep an audience forward to the plain of a great and a worthy effort. We used this plan last year and have been convinced of its power.

In the recent State Conventions of Tennessee, Mississippi, Alabama, Florida, and North and South Carolina, special emphasis was placed on the observance of the day and all entered heartily into the plan.

The most of the states have set definite aims for the day as to the amount of the offering and number of new members. There is always power in a declared purpose.

Large gifts will pour into the Treasury. Many will become Life Members of the National Organization and pay \$25.00. These Life Membership gifts can be paid in five annual installments, two yearly payments, or by cash.

Shares of \$50.00, each, for Station Sup-

port will be taken by many. By Station Support is meant the expense account in the various missions aside from the salaries of the workers.

Auxiliaries and churches that support Living Links in the Christian Woman's Board of Missions will use the offering for this work and will seek to provide for the full amount in cash and pledges.

Annuity gifts will also be received.

There will never be a better time to make bequests.

Every Auxiliary woman will bring her offering.

The entire church will co-operate in this service of giving for it is one of the church's annual missionary days.

God will supplement by His presence and add to each gift a multitude of ministering power.

NEW LIVING LINK.

Word has just come that Mason City, Iowa, will become a Living Link. This is the largest Auxiliary in the world.

Other societies will announce Living Links later. One state hopes to find five Living Links this year.

A LARGE OFFERING.

The first report of the observance of the day comes from Hutchinson, Kansas, as follows: "Had a great C. W. B. M. Day yesterday. Raised \$800.00. Rejoice with us. All happy here. Sincerely, O. L. Cook." For local reasons an advance date was chosen. Melvin Mensies is their Living Link.

A MODEL LETTER.

The following is a sample of a letter which one Auxiliary has sent to each member of the church the week preceding C. W. B. M. Day:

Dear Friend and Helper:

On Sunday, December 6th, at 10:45 o'clock in the morning, our church here will make its annual offering to the missions of our Woman's Board. This offering should be as generous as possible for at least two reasons. The first is that the work of the C. W. B. M. is various, wide-spread, ably directed and vastly effective both at home and abroad. A second reason is in the women of our own church here in ——— who belong to these Auxiliaries. They need and merit, we believe, the help and encouragement of a general and liberal offering. They are leavening the congregation with the teaching of the Bible and of Providence touching the evangelization of the world and are helping thus to prepare the church for all spiritual advancement.

You will, we know, let us say two simple, but very important things about your own gift to these missions. If you have much give much, for your utmost gift will not equal the need to which we would minister. If, however, you have little, by all means give a little. Great enterprises of the Master wait and often perish for lack of many littles, just such as, pernapas, your offering to thus cause must be.

You will find a small envelope in this for your offering. It speaks for itself as to how it is to be used. Praying that we may all know our duty to missions, and that we may be given grace to do it, we are,

Your sisters in Christ,

.....Pres. Aux. No. 1.

.....Pres. Aux. No. 2.

.....Supt. Mem. M. Band.

I heartily approve the foregoing statement and appeal.

Pastor,.....

Boils, Pimples
And Blackheads

Are caused By Blood Impurity Which May Be Removed In A Few Days By Stuart's Calcium Wafers.

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Why suffer boils, pimples, blackheads, tetter, eczema, rash, scabby skin and eruptions of all sorts, when you may by the simple act of letter writing bring to you proof that blood may be purified in a few days or weeks at the latest?

Stuart's Calcium Wafers contain the most powerful blood purifier known to science—Calcium Sulphide. They contain other known purifiers each having a distinct and peculiar office to perform.

Instead of a face full of pimples, or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear, by the simple use of Stuart's Calcium Wafers.

They act almost like magic, so rapid is their work of purity done.

You know the blood is pumped through the lungs every breath. The air purifies it. Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

Then they carry off the waste poisons and decay through the bowels. There is no need for months and years of treatment. Calcium Sulphide is so powerful, yet so harmless, that the blood feels its beneficial influence immediately.

Printed words are cold praise, especially when you praise your own product and offer it for sale, but here is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have passed these little wafers with success, and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist today and buy a package of Stuart's Calcium Wafers, price 50c., or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

No Doubt of It.

The Powder Manufacturer—"Fancy, old Bill of all people, going into the gun-powder shed with a lighted candle. I should have thought that that would be the last thing he'd do."

The Workman—"Which, properly speaking, it were, sir."—The Sketch.

When the Weather was Cold.

An American and a Scotsman were discussing the cold experienced in winter in the north of Scotland.

"Why its nothing at all compared to the cold we have in the States," said the American. "I can recollect one winter when a sheep, jumping from a hillock into a field, became suddenly frozen on the way and stuck in the air like a mass of ice."

"But man," exclaimed the Scotsman, "the law of gravity wouldn't allow that."

"I know that," replied the talepitcher. But the law of gravity was frozen, too."—Ladies Home Journal.

THE MISSOURI UNION SUNDAY-SCHOOL CONVENTION.

This convention was held at Chillicothe, Nov. 17-19, in the Elm Street Episcopal, South, church. The attendance outside of Chillicothe was not large, but those who came were earnest and attentive. The people of Chillicothe turned out in large numbers filling the great building in which the convention was held, with a cultured appreciative audience. The entertainment by the citizens of Chillicothe was generous and adequate. The ladies of the church in which the convention was held, served elegant dinners and suppers at a moderate cost, and the delegates were entertained in the homes of the people for lodging and breakfast free. In addition to the ordinary features of such a convention, we were favored by the presence of two distinguished men, who appeared two or three times daily, to instruct and entertain and inspire. These were Dr. A. Sanders, President of the Washburn College, Topeka, Kans., late dean of Yale Divinity School, and a great student of the Holy Scriptures. Many of those whose eyes fall upon this report, have his books in their library and will understand how great was the treat to the Missouri Convention to hear him two or three times every day, on the four Gospels. Our other distinguished guest was Dr. Franklin McElfresh, recently elected International Teacher-Training Secretary. Dr. McElfresh comes to this work with a ripeness of scholarship and experience which renders him one of the most effective men now before the Sunday-school public. He is not only ripe in scholarship, experience, and Christian service, but he manifests such a beautiful spirit in dealing with the people, that he captivates them at once. There was at all times in the Chillicothe Convention, a disposition to hurry through everything and clear the deck for Dr. McElfresh.

Reports from the various departments of the work in the state were interesting and instructive to those who gave attention. It was my pleasure to report the year's work in the Adult Bible Class Department, of which I am superintendent for Missouri; and one of the features of my report which was pleasing to the people of the Christian church, was the fact that out of sixty-nine Adult Bible Classes having received the Recognition Certificate in Missouri, fifty-three were classes in our own schools. I trust we are not vain of this fact, but I mention it as a matter of encouragement. The Treasurer's report showed an indebtedness on the part of the Association, of about \$2,200, much of which has been dragging along for several years and impeding the progress of the work. It was determined to signalize the year upon which we are now entering, upon the part of the finance committee and management in general, with an effort to relieve the organization from debt.

I desire to acknowledge my indebtedness to Bro. S. J. White, minister of the Christian church, and his cultured wife, for my good home during the sessions of the convention, and for the many kind attentions I received at their hands. Brother White is doing a splendid work in the Christian church in Chillicothe, and his two years or more in that church are promising to tell in much larger things in the near future.

J. H. Hardin, State Sup't.
311 Century Bldg., Kansas City, Mo.
Nov. 25, 1908.

BY THEIR FRUITS.

The Centennial appeal of the Christian Woman's Board of Missions that is to be sounded forth in all the churches the first Lord's day in December is based upon the

record of its work throughout the last third of our century.

In its ranks today are 55,000 women organized in over 2,000 Auxiliaries, which are banded together by states under thoroughly trained and deeply consecrated officers. Every member is definitely committed to a monthly offering for evangelism both at home and abroad. There are no Dead Heads in the C. W. B. M. Nearly every member is a regular reader of the monthly magazine, "The Missionary Tidings," which furnishes complete administrative information and tells the story of progress in all the fields.

Every issue of the Tidings, every meeting of the Auxiliary and every offering made by a member has a distinct educational value. Wise observers of the organization have declared that the C. W. B. M. would have abundantly justified its existence by what it has done for its own members if nothing had ever been accomplished for those outside. But with true womanly instinct it has been giving Christian nurture to the Junior Christian Endeavor Societies in the churches, to orphans in Porto Rico and India, to the young people of the mountain regions in Kentucky and West Virginia, to the Negro in the South and the University students in four great institutions.

As woman was the first to tell of the Savior's Resurrection, so the C. W. B. M. has borne a prominent part in preaching the Gospel all around the world. The thousands of souls that have been saved through the preaching of evangelists supported by this organization join with all the other beneficiaries of its work in urging the universal and worthy observance of the first Lord's day in December for the establishment of new Auxiliaries, the enlistment of new members and the increase of funds for the rapidly growing work. Let every observance of the day be a Centennial celebration, and let every one bring to the occasion Centennial enthusiasm and consecration.

W. R. Warren,
Centennial Secretary.

Special Permission.

A firm of shady outside London brokers was prosecuted for swindling. In acquitting them, the court, with great severity said, "There is not sufficient evidence to convict you, but if any one wishes to know my opinion of you I hope that they will refer to me." Next day the firm's advertisement appeared in every available medium with the following, well displayed, "Reference as to probity, by special permission, the Lord Chief Justice of England."—Everybody's Magazine.

THE LATEST AND BEST.

"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

"Can you tell me what steam is?" asked the examiner.

"Why sure, sir," replied Patrick confidently. "Steam is—why er—it's wather thot's gone crazy wid the heat."—Everybody's Magazine.

Every employee of the Bank of England is required to sign his name in a book on his arrival in the morning, and, if late, must give the reason therefor. The chief cause of tardiness is usually fog, and the first man to arrive writes "fog" opposite his name, and those who follow write "ditto." The other day, however, the first late man gave as the reason, "wife had twins," and twenty other late men mechanically signed "ditto" underneath.—Everybody's Magazine.

A woman entered a police station in Holland and asked the officer in charge to have the canals dragged.

"My husband has been threatening, for some time, to drown himself," she explained, "and he's been missing now for two days."

"Anything peculiar about him by which he can be recognized?" asked the officer, preparing to fill out a description blank.



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TO DISCIPLES COMING SOUTH FOR THE WINTER.

By J. J. Haley.

One who has on four different occasions visited the Golden West, extending his line of travel so far beyond our setting sun as to hail the rising sun of another clime; who has lived in Australia, New Zealand, England; who has sojourned in a half dozen American states; who has summered in Tasmania, and sampled the climates of a number of European countries famous for that particular thing—may, I think, with becoming modesty claim to be something in the nature of a climatic expert. Assuming that my claim is allowed, I wish to express the opinion that it would be difficult, in any part of the world, to find a better all-year-round climate than that of the Californian coast, especially the strip lying on the Pacific Ocean, north of Los Angeles and South of San Francisco; and it would be still more difficult to discover a better winter climate than that of the Florida Highlands, in which Eustis is situated. I have been spending the summer in California, and have quite recently made the long journey from the Santa Clara Valley to this place. Investigation and experience convince me that the winter climate, par excellence of North America, is that of the Florida Peninsula. Surely no where in creation is the air so inexpressibly balmy, bracing, and pure—so almost divine! It caresses one like the touch of a mother; it possesses a peculiar softness and restfulness that cannot be described, or imagined. To be sure, Florida is not so good a place as California for mere money-making; but all things considered, this part of the state, at least, is a better place for a home, if one have some means. Eustis, so far as I know (and various members of my family have lived in seven different towns in the Peninsula), is the most desirable resort in the far South. While not so loud and costly as the coastal towns, it has a better climate, and is more healthful; while the facilities for a "good time" are ample. The altitude of the town above sea-level is about two hundred feet, said to be a greater elevation than that of any tourist resort of importance in the state. It is forty or more above the neighboring water. It stands on a system of four big interconnected lakes, has a fine pleasure fleet of fifty launches or more, and is about to erect a public pavilion in the lake in front of the town. Fishing and hunting are plentiful.

I have no axe to grind in telling about Eustis. I have no real estate to sell, and not even a room to rent. But I would like to see more of our people come this way. For, in addition to the climate, and the scenery, and the general advantages, we have an elegant Christian church, which was founded by W. K. Pendleton. So many of our brethren come south, and go to places that cannot compare with this section for physical conditions, and where we have no church at all; when they might come here, enjoy first class church privileges, and find a country that combines a greater number of attractions for the health and pleasure seeker than any in Florida. If this article should meet the eye of any who meditate a trip hither, I wish to assure them that they should call in and see how they like the place, in any event. As a winter home, I can give it my unqualified recommendation. Eustis, Florida.

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"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

It lies around us like a cloud.

A world we do not see,

Yet the sweet closing of an eye

May bring us there to be.

Its gentle breezes fan our cheek,

Amid our worldly cares;

Its gentle voices whisper love,

And mingle with our prayers.

Sweet hearts around us throb and beat,

Sweet helping hands are stirred,

And palpitates the veil between

With breathings almost heard.

—Harriet Beecher Stowe.

Real Self-possession.

Not long ago a young couple entered a railway carriage at Sheffield and were immediately put down as a bridal pair. But they were remarkably self-possessed, and behaved with such sang-froid that the other passengers began to doubt if their first surmise was correct after all.

As the train moved out, however, the young man rose to remove his overcoat, and a shower of rice fell out, while the passengers smiled broadly.

But even that did not affect the youth, who also smiled and turning to his partner, remarked audibly.

By Jove, May! I've stolen the bridegroom's overcoat!"—Tatler.

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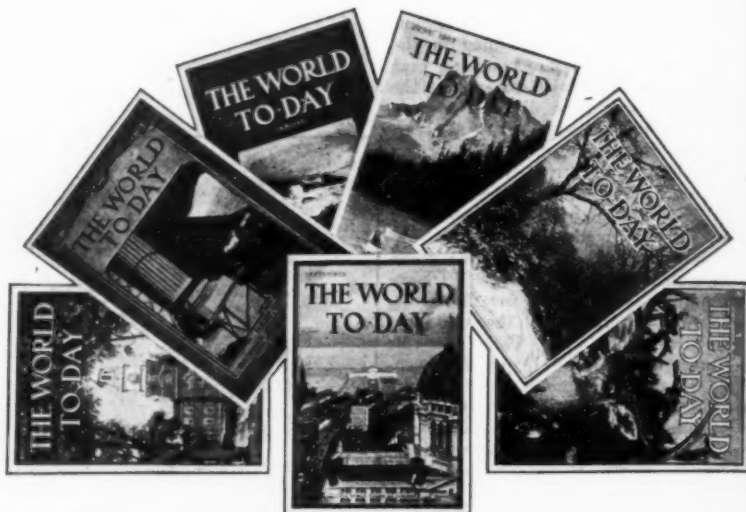
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